

THE SACRED BOOKS OF THE HINDUS

TRANSLATED BY
VARIOUS SANSKRIT SCHOLARS

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THE DAILY PRACTICE OF THE HINDUS
BY RAI BAKADUR SRI ~~CHANDRA MOH~~

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1918



THE
DAILY PRACTICE OF THE HINDUS

CONTAINING THE
MORNING AND MIDDAY DUTIES

BY
RAI BAHADUR ŚRĪŚA CHANDRA VIDYÂRṆAVA.

Third Edition, Revised and Enlarged.

•• PUBLISHED BY
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FOREWORD.

In this book both the Vaidikî and Tâtrikî Sandhyâs are given. All twice-born persons are entitled to the first; while the Tâtrikî is meant for all mankind, without distinction of caste, race or creed. The Yajur Vêdi Sandhyâ is based upon the text published by Pandit Devi Datt Joshi. It is an excellent hand-book. A chapter on the Sandhyâ of the Rîg-Vedins as well as one on the Tâtrikî Sandhyâ is added.

In the present edition, the Midday Duties, namely, the worship of Viṣṇu, Shiva, &c., is also given, as well as the Five Great Sacrifices. The book is more than double the size of the last edition.

I have consulted, in giving commentary on the Vedic mantras, the edition of the Ânandâśrama series also.

The translation of the Vedic mantras is, in many cases, my own and, in some instances, taken from Griffith, MaxMüller, Whitney, and Peterson.

My sons-in-law, Babu Nandalal Sinha, M.A., B.L., and Professor Lalit Mohan Kar, Kavyatirtha, M.A., B.L., have greatly assisted me in revising this edition for the press.

S. C. V.

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THE DAILY PRACTICE OF THE HINDUS.

CHAPTER I.

A HINDU generally belongs to one of the five divisions of the Hindu Religion. He is either a Śaiva or a Vaiṣṇava or a worshipper of Gaṇapati or of Śakti or of Sūrya. Besides this, he belongs to a particular Veda. The daily practice and Sandhyā systems, therefore, are not uniform in all parts of India. As a type we give the following, as current in Bengal, among the Sāma-Vedi Brāhmaṇas and as in the Upper India among the Yajur-Vedis.

One day and night consists of 24 hours. It is divided into eight parts, each consisting of three hours, called Yāma or Prahara. Half of this is called Yāmārdha or one hour and a half, which is the unit of calculation. The whole day and night is thus divided into 16 Yāmārdhas. The daily practice of a Hindu is shown in the following table :—

I. *Morning duties* :—

16th Yāmārdha. 4-30 A. M. to 6 A. M.

(a) Awakening, (b) Necessary washings and ablutions, (c) Sipping water or Āchamana, (d) Cleansing the teeth, (e) Bathing and Tarpāṇa, (f) Sandhyā and Meditation.

II. *Forenoon duties* :—

1st Yāmārdha. 6 A. M. to 7-30 A. M. Worship of the special Deity, Guru, &c.

2nd. 7-30 A. M. to 9 A. M. Study of sacred works (Vedas).

3rd. 9 A. M. to 10-30 A. M. Working for the family maintenance.

III. *Noontide duties* :—

4th. 10-30 A. M. to 12 noon.

(a) Bath, (b) Tarpāṇa, (c) Sandhyā, (d) Suryopasthāna, (e) Brahma yajña, (f) Devapujās, as Gaṇeśa, Śiva, Viṣṇu puja, &c.

5th. 12 to 1-30 P. M.

(1) Five great sacrifices :

(a) To Bhutas, (b) To Pitris, (c) To Devas, (d) To Brahma, (e) To men.

(2) Taking food.

IV. *Afternoon duties* :—

- | | | |
|------|----------------------|--|
| 6th. | 1-30 P. M. to 3 P.M. | } Study of secular literature, Itihâsa
Purânas, &c. |
| | and | |
| 7th. | 3 P. M. to 4-30 P.M. | |

V. *Evening duties* :—

- 8th. 4-30 P. M. to 6 P. M.

(a) Seeing friends, (b) Evening Sandhyâ.

VI. *Night duties* :—

- 9th and 10th. 6 P. M. to 9 P. M.

(a) Duties omitted or left unperformed during the day.

(b) Form and direction of bed.

(c) Conversation, &c., with wife, children, &c.

- 11th to 15th. 9 P. M. to 4-30 A. M. Sleep.

The above will show the scope of the subject on which this book is written. It is not possible to fully treat all these within the compass of a single small treatise. We shall, therefore, describe the Sandhyâ and the Tarpana duties in detail, while briefly touching on the other points.

Moreover, under our present circumstances, it is not possible for the majority of our people, to carry out these duties, in the order laid down above. Formerly, daily work for an hour and a half was sufficient for the acquisition of enough wealth, for the maintenance of one's family. The wants were few, the mode of living was simple, and the struggle for existence was not so keen. Now-a-days a person has to work between 10 A. M. and 4 P. M. generally to obtain his livelihood. So that the duties of the 4th to the 7th Yâmârdhas cannot be now performed at their proper time. Those duties, if performed at all, must be done either in the morning or in the evening.

Though all these duties cannot now be performed in their due order daily, yet it is good to know something of them, first, to keep alive the ideal, and secondly, to perform them strictly on those days when business is not done. On Sundays and holidays observed in schools, colleges and public offices, every good Hindu has an opportunity of performing his daily duties, as laid down by the ancient sages; and can thus keep alive the old type, in readiness for the coming of better conditions of life, when the whole world will again learn that the object of human life is not to waste it in a feverish anxiety and race after physical objects and comforts, but to use it in developing the mental, moral and spiritual powers latent in man.

These daily practices will also keep alive in him the memory that he is not only a physical being owing duties to his family, kinsmen, guests, and out-casts as well as to beasts and birds, but that he is a spiritual being as well, owing duties to the various grades of spiritual entities—Pitris, Devas, &c., and, while teaching him the laws of health and good living, it will cultivate his moral nature by developing love, kindness, and charity, together with a firm reliance on the God in him.

On awakening he should recite :—

ब्रह्मा मुरारिष्विपुरान्तकारी

भानुः शशी भूमिसुतो बुधश्च ।

गुरुश्च शुकः शनिराहुकेतू

कुर्वन्तु सर्वे मम सुप्रभातम् ॥

Transliteration :—Brahmâ, Murâri, Tripurânta-kârî,
Bhânuh, Śaśî, Bhûmi-suto, Budhas̥ cha,
Gurus̥ cha Śukrah̥, Śanî, Râhu-Ketû,
Kurvantu sarve mama suprabhâtam.

“Let Brahâmâ, Viṣṇu (the foe of Mura), Śiva (the slayer of Tripura), the Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, the ascending and the descending Nodes, let all (the Celestials) make the morning auspicious for me.”

On awakening from sleep, but before leaving his bed, the first thing that he should do is to pay homage to the great God of his system and the Planetary Spirits working out His will in connection with it. This is done by reciting the first śloka, which shows us the Great God in His three-fold aspect of Brahâmâ, the Creator, Viṣṇu, the Preserver, and Śiva, the Regenerator, and His minor manifestations, in the nine Planetary Logoi who control and guide the evolution of each planet, namely, Bhânû, the Moon, Mars, Mercury, Jupiter, Venus, Saturn, Râhu (Uranus?) and Ketu (Neptune?). Bhânû ordinarily means the Sun, but may it really not refer to the planet nearest to the sun, the planet Vulcan? So also the Moon may refer to the Earth, as according to the mystic teaching the latter is the child of the first. Râhu and Ketu in exoteric writings mean the two nodes of the moon, the passage of the earth and the moon through which causes the Solar and the Lunar eclipses. These, however, cannot be strictly called “Planets,” as they are mathematical points rather than physical bodies. May it not be that they are used either as blinds or that they refer to Uranus and Neptune? The story of the genesis of these planets shows that they might originally have referred to the planets, Uranus and Neptune. When nectar came out from the churning of the cosmic ocean, the Devas began to drink it. An Asura, being disguised as a Deva, was found drinking it too. The immortal fluid had not reached below his throat, when his head was cut off by the Chakra of Viṣṇu. The effect of the Amṛita was such that the Asura’s head and trunk became immortal planets—and, though the Asura did not become a Deva or a “shining one,” like other planets (for Uranus and Neptune are not visible to the ordinary sight), yet it became immortal in its own way. Hence Uranus and Neptune, though planets, are still outside our system of evolution, and their bodies are that of an Asura, “the elder son of Parjâpati,” i.e., these belong to a former Kalpa and not to the present Śveta-Varâha-Kalpa.

The great beings who control these are meant here by these names, and not the physical visible planets—though the physical planets need

not be ignored, for each planet is the physical vesture of its ruler, as our physical body is the nucleus of all our higher bodies—Prâṇamaya, Manomaya, &c. And as our physical body is surrounded and interpenetrated, layer after layer, by these subtle bodies, forming the human aura which extends in the case of advanced souls to several miles away from the physical bodies, in the form of a sphere, so the subtle bodies of these Planetary Angels (Logoi) extend in radiation and form spheres intersecting each other, and interpenetrating to some extent one the other, while the sphere of the great God, the Parama-Īśvara, is a sphere interpenetrated by none, but penetrating all, embracing all, including all, ruling all and controlling all. And therefore He is called Akhandamandalākāra—the unbroken sphere—the only sphere which influences all, but is influenced by none. On the other hand, the influences of the spheres of the Planetary Angels are varied in intensity, or otherwise, according to the aspects or the positions which, from time to time, they occupy with regard to each other.

Then remember the Teacher:—

प्रातः शिरसि शुक्लाब्जे द्विनेत्रं द्विभुजं गुरुम् ।

प्रसन्नवदनं शान्तं स्मरेत्तन्नामपूर्वकम् ॥

*Transliteration:—*Prâtaḥ śirasi śuklābje, Dvi-netram dvi-bhujam Gurum,
Prasanna-vadanam śāntam, smaret tan-nāma-pūrvakam.

*Word meaning:—*Prâtaḥ, in the morning; śirasi, in the head; śuklābje, in the white-lotus; dvi-netram, two-eyed; dvi-bhujam, two-handed; Gurum, the Guru; Prasanna, benignant; vadanam, face; śāntam, full of peace; smaret, let him remember; tad, his; nāma, name; pūrvakam, preceded by (*i.e.*, first uttering).

“In the morning let him remember his Gurū, uttering his name and thinking him as in the white lotus of his head, having two eyes, and two hands, with benignant countenance, full of peace.”

Let him then salute the Teacher reciting:—

ओं नमोऽस्तु गुरवे तस्मै इष्टदेवस्वरूपिणे ।

यस्य वाक्यामृतं हन्ति विषं संसारसंज्ञकम् ॥

*Transliteration:—*Om Namostu, Gurave tasmai, Iṣṭa deva—svarūpiṇe, Yasya Vākyaāmṛitam hanti, viṣam saṁsāra—sam-jñakam.

*Word meaning:—*Om, aum; namaḥ, salutation; astu, let there be; Gurave, to the Guru; tasmai, to him; iṣṭa, worshipped (tutelary);—deva, God;—svarūpiṇe, having the form or essential nature; yasya, whose; vākya, speech; amṛitam, nectar; hanti, destroys; viṣam, poison; saṁsāra, transmigratory existence; samjñakam, called.

“Salutation to that Guru who is Iṣṭa Deva incarnate, the nectar of whose speech destroys the poison called Saṁsāra.”

Next to the great God in his threefold aspect, and His Emanations, the Planetary Spirits or Logoi, there is no higher object of veneration and homage to man, than his Gurudeva, the Man-God living in the eternal and for ever.

Then let him think :—

अहं देवो न चान्योऽस्मि ब्रह्मैवाहं न शोकभाक् ।

सच्चिदानन्दरूपोऽहं नित्यमुक्तस्वभाववान् ॥

*Transliteration :—*Aham devo na chānyo'smi, Brahmaivāham na śokabhāk,

Sach-chid-ānanda-rūpo'ham, nitya-mukta-svabhāvavān.

*Word meaning :—*Aham, I; devah, a deity; na, not; cha, and; anyah, another; asmi (I) am; Brahma, Brahman; eva, verily, even; aham, I; na, not; śoka-bhāk, sorrow-pain, partaking of sorrow; sat, being; chit, intelligence; ānanda, bliss; rūpa, form; aham, I; nitya, always; mukta, free; svabhāva-vān, having the nature.

"I am Divine and not anything else. I am, indeed, Brahman, above all sorrows; my form is existence, intelligence and bliss; and eternally free is my nature."

Next after his God and his Guru, the Hindu reminds himself, on awakening, as to the true nature of his own self and its Eternal Destiny. He reminds himself that his true real self is neither this man of clay: of blood, bones and flesh; nor this man of passion: of love and hatred, attraction and repulsion; nor this man of intellect, analysing and synthesising. But he, the humble devotee, is in essence one with his Guru and one with his God—Eternal Monad "developing his powers in Time and Space." Therefore he repeats to himself the above śloka.

It is necessary in this age of sordid interests and low ideals, that the divine origin of man should be asserted in the strongest language possible, that he may be made to look upon himself as the reflected image of God, the Eternal, the All-knowing, the All-joy. Unless the man realises the greatness of his own Eternal Self, he will not leave the pettinesses and littlenesses caused by the upādhis with which in his ignorance he identifies himself.

On awakening, therefore, the Hindu remembers and reminds himself of these Three Great Truths, the God with His Cosmic Agents, the Guru with his tender compassion, and the Self with his progressive destiny.

But this last fact is sometimes liable to misapprehension; and so, he should express his humility and weakness in the following verses.

Let him repeat :—

लोकेश चैतन्यमयाधिदेव श्रीकान्त विष्णो भवदाज्ञयैव ।

प्रातः समुत्थाय तव प्रियार्थं संसारयात्रामनुवर्त्तयिष्ये ॥

जानामि धर्मं न च मे प्रवृत्तिः जानाम्यधर्मं न च मे निवृत्तिः ।

त्वया हृषीकेश हृदि स्थितेन यथा नियुक्तोऽस्मि तथा करोमि ॥

Transliteration : —I,okeśa, Chaitanya-mayādhideva,
Śrīkānta, Viṣṇo, bhavadājñayaiva,
Prātaḥ Samantthāya tava priyārtham
Samsāra yātrām anuvarttayisye.
Jānāmi dharmam na cha me pravṛtitiḥ,
Jānāmyadharmaṁ na cha me nivṛtitiḥ,
Tvaya Hṛṣikeśa hṛdi sthiteṇa,
Yathā niyukto'smi tathā karōmi.

“Oh Lord of the Universe ! Oh All-Consciousness ! Presiding Deity of all ! Lord of Fortune ! Oh Viṣṇu ! at Thy bidding, and to please Thee alone, I (rise this morning and) enter upon the discharge of my worldly duties.”

“I know what is Dharma (righteousness), yet I feel no attraction for it ; I know what is not Dharma, yet I do not have any repulsion for it. Oh Lord of the senses ! Oh Thou, seated in the heart ! (may) I do Thy commands as ordered by Thee (in my conscience).”

And so the fourth thing that a Hindu must remember on awakening, is his lower, struggling, sinning self. It is only now and then that the flashes from his Higher True Self illumine his intellect. It may be lives before the Guru is reached, and æons before the God is found, but the ugly fact that stares him in the face, every hour and minute of his life, is his weak, wavering, sinning self. Therefore, lest the glory of his future destiny may turn his head, make him forgetful of his present limitations (as, unfortunately, is the case with some misguided persons), the Hindu recalls the fourth truth regarding his own present unworthiness and feebleness in the foregoing verses. Compare St. Paul's “The good which I would, I do not ; but the evil which I would not, that I do.”

Having thus reminded himself of his God, his Guru, his Higher Self, and his personal Self, the Hindu should dedicate all his actions that he is going to perform during the day to his Higher Being, and do all actions, not for the sake of his personal self, but because it is his duty to do so, because the duty of the faithful servant is to please his master ; and hence he recites the above verses daily.

Having recited these mantras and making a mental programme of his day's work, he leaves the bed and touches the earth with his right foot uttering :—

“ॐ प्रियदत्तायै भुवे नमः”

Aum ! priyadattāyai Bhuve namaḥ.

“Oh Earth, the giver of all that is good to us, I bow before Thee.”

CHAPTER II.

The Guru and the Guru Stotra.

This word Guru is sometimes very vaguely employed both in Sanskrit and English to designate every kind of teacher. But, strictly speaking, the word should be exclusively applied to the highest spiritual teachers of humanity, while the words Âchârya and Upâdhyâya may be reserved for indicating secular and semi-secular teachers. The Guru, therefore, to whom the Hindu ought really to render his homage, is the particular liberated soul, Jivanmukta—the person who has united his Lower to the Higher Self—who, though on the threshold of Nirvâṇa, voluntarily renounces that privilege, in order to remain behind, to serve his less-advanced brothers, and who would not enter the place of peace, so long as a single soul of his Kalpa remains to be served. These glorious Beings—the Gurus—the Flowers of humanity—the Directors of human evolution and Saviours of mankind—are those whom Indian wisdom has named *Jivanmuktas*—free souls—*Mahâtâmâs*—Great souls. They belong to no particular nationality or country, to no particular creed or sect. The consciousness of humanity has borne unanimous testimony to the existence of these Great Ones; for They have in all ages and climes been the guides and guardians of mankind, and have ever drawn devoted, sincere, selfless aspirants to their presence. Thus a Persian poet sings of them :—

گروه عملدار و عزلت نشین *	قدم های خاکی دم آتشین
سلاطین عزلت گدایان حی *	منازل شناسان گم کرده پی .
بسر وقت شان خلق کی ره برند *	که چون آب حیوان به ظلمت دراند
چو پروانه آتش بلخود در زنند *	نه چون گرم پیمه بلخود در تنند
به یک ناله کوه ز جابر کنند *	به یک ناله ملکی بهم بر زنند
چو باد اند پنهان و چالاک پو *	چو سنگ آند خاموش و تسبیح گو
شب و روز در بکر سودا و سوز *	نداند ز آشفته گی شب ز روز
چنان فتنه بر حسن صورت نگار *	که با حسن صورت نداند کار

“There is a class of men who are men of practice and deed and who dwell in seclusion. Monarchs in seclusion, apparent beggars in life, knowers of the goal of life, but they appear as if they had lost their way. How can mankind find out their existence, when they are as hidden as the fabulous waters of life. Like the self-sacrificing moth, they burn themselves in the fire of love, they are not like the selfish caterpillar that smothers itself in its own cocoon. They have a body of dust but breath of fire, with one shout they uproot a mountain from its base, with one wail they overturn a whole kingdom. Like wind they are invisible, but swift of motion, like stone they are silent, but always in devotion. Night and day, so immersed are they in the ocean of love and divine ecstasy,

that they do not know the night from the day. So enchanted are they with the beauty of the Creator of the external appearances, that they have nothing to do with the beauty of appearance."

Such are the only Gurus of the Hindus—nay, of all humanity. It is to such a Guru that the Hindu addresses his *stotra*, when he says :—

अखण्डमण्डलाकारं व्याप्तं येन चराचरम् ।
 तत् पदं दर्शितं येन तस्मै श्रीगुरवे नमः ॥ १ ॥
 अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशलाकया ।
 चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः ॥ २ ॥
 गुरुर्ब्रह्मा गुरुर्विष्णुर्गुरुर्देवो महेश्वरः ।
 गुरुरेव परं ब्रह्म तस्मै श्रीगुरवे नमः ॥ ३ ॥
 स्थावरं जङ्गमं व्याप्तं यत् किञ्चित् सचराचरम् ।
 तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः ॥ ४ ॥
 चिन्मयं व्यापितं सर्वं त्रैलोक्यं सचराचरम् ।
 तत् पदं दर्शितं येन तस्मै श्रीगुरवे नमः ॥ ५ ॥
 सर्वश्रुतिशिरोरत्नविराजितपदाम्बुजः ।
 वेदान्ताम्बुजसूर्यो यो तस्मै श्रीगुरवे नमः ॥ ६ ॥
 चैतन्यो शाश्वतो शान्तो व्योमातीतो निरञ्जनः ।
 बिन्दुनादकलातीतो तस्मै श्रीगुरवे नमः ॥ ७ ॥
 ज्ञानशक्तिसमारूढस्तत्त्वमालाविभूषितः ।
 भुक्तिमुक्तिप्रदाता च तस्मै श्रीगुरवे नमः ॥ ८ ॥
 अनेकजन्मसंप्राप्तकर्मबन्धविदाहिने ।
 आत्मज्ञानप्रदानेन तस्मै श्रीगुरवे नमः ॥ ९ ॥
 शोषणं भवसिन्धोश्च ज्ञापनं सारसम्पदः ।
 गुरोः पादोदकं सम्यक् तस्मै श्रीगुरवे नमः ॥ १० ॥
 न गुरोरधिकं तत्त्वं न गुरोरधिकं तपः ।
 तत्त्वज्ञानात् परं नास्ति तस्मै श्रीगुरवे नमः ॥ ११ ॥
 मन्नाथः श्रीजगन्नाथो मद्गुरुः श्रीजगद्गुरुः ।
 मदात्मा सर्वभूतात्मा तस्मै श्रीगुरवे नमः ॥ १२ ॥
 गुरुरादिरनादिश्च गुरुः परमदैवतम् ।
 गुरोः परतरं नास्ति तस्मै श्रीगुरवे नमः ॥ १३ ॥

त्वमेव माता च पिता त्वमेव, त्वमेव बन्धुश्च सखा त्वमेव ।

त्वमेव विद्या द्रविणं त्वमेव, त्वमेव सर्वं मम देवदेव ॥ १४ ॥

Transliteration :—Akhaṇḍa maṇḍalākāram, Vyāptam yena charā-
charam,
Tat padam darśitam yena, Tasmai śrigurave
namaḥ.

Word meaning :—Akhaṇḍa, unbroken ; maṇḍala, sphere ; ākāram, form ; Vyāptam, is pervaded ; Yena, by whom ; Charācharam, universe of the moving and the non-moving beings ; Tatpadam, that supreme being ; Darśitam, has been shown ; Yena, by whom ; Tasmai, to that ; Śrigurave, glorious Guru ; namaḥ, salutations.

1. “Salutations to that glorious Guru who has shown to me that Supreme Being, who in the form of a sphere of unbroken glory pervades this universe of the moving and non-moving beings.”

Transliteration :—Ajñāna timirāndhasya, Jñānāñjana śalākayā,
Chakṣurunmilitam yena, Tasmai śrigurave
namaḥ.

Word meaning :—Ajñāna, ignorance ; Timira, (by) the darkness ; Andhasya, blinded ; Jñāna, wisdom ; Āñjana, collyrium ; Śalākayā, stick ; Chakṣu, eye ; Unmilitam, opened ; Yena, by whom.

2. “Salutations to that glorious Guru who, when my sight was blinded by the darkness of ignorance, restored to it the light of knowledge and truth.”

Transliteration :—Gurur Brahmā gurur Viṣṇur, Gurur devo
Maheśvaraḥ,
Gurur eva paraṁ Brahmā, Tasmai &c., &c., &c.

Word meaning :—Guruḥ, the Master ; Brahmā, (is) Brahmā ; Guruḥ, the Master ; Viṣṇuḥ, (is) Viṣṇu ; Guruḥ, the Master ; Devaḥ, (is) the God ; Maheśvaraḥ, Śiva ; the great Lord ; Guruḥ, the Master ; Eva, even ; Paraṁ, (is) Supreme ; Brahma, Brahman.

3. “Salutations to the glorious Guru ; for Guru is Brahmā, He is Viṣṇu, and even the Lord Mahādeva is He : nay, the Guru is even the Supreme Brahman Itself.”

Transliteration :—Sthāyaram jaṅgamam vyāptam, Yat kiñchit
sacharācharam,
Tatpadam darśitam yena, Tasmai, &c.

Word meaning :—Sthāyaram, fixed ; Jaṅgamam, moving ; Vyāptam, pervaded ; Yat, what ; Kiñchit, soever ; Sacharācharam, with moveable or immoveable ; Tat, that ; Padam, state ; Darśitam, was shown ; Yena, by whom.

4. “Salutations to that glorious Guru who has revealed to me that Highest State which pervades all that is fixed or moving, all that exists, whether animate or inanimate.”

Transliteration :—Chinmayam Vyâpitam sarvam, Trailokyam
sacharâcharam,
Tatpadam darśitam yena, Tasmai, &c.

Word meaning :—Chinmayam, pure Intelligence ; Vyâpitam, is pervaded ; Sarvam, all ; Trailokyam, the three worlds ; Sacharâcharam, moveable and immoveable ; Tat, that ; Padam, state ; Darśitam, was shown ; Yena, by whom.

5. “Salutations to the glorious Guru who has shown me that Supreme All-Intelligence that pervades the three Lokas (physical, astral and mental) with all that moves and stays therein.”

Transliteration :—Sarva śruti śirorātṇa, Virājita padâmbujah,
Vedântâmbuja sūryo yo, Tasmai, &c., &c.

Word meaning :—Sarva, all ; Śrutiḥ, revelation ; Śirorātṇaḥ, crest-jewel ; Virājitaḥ, are decorated ; Padâmbujah, lotus of feet ; Vedântâmbuja, the lotus of Vedânta ; Sūryaḥ, sun ; Yah, who.

6. “Salutations to the glorious Guru whose lotus feet are bedecked with the crest-jewels of all Revelations, and who is the sun that makes the bud of Vedânta to blossom.”

Transliteration :—Chaitanyaḥ śāśvataḥ śānto, Vyomâtīto nirañjanaḥ,
Vindu nâda kalâtīto, Tasmai, &c.

Word meaning :—Chaitanyaḥ, intelligence ; Śāśvataḥ, eternal ; Śāntaḥ, calm ; Vyomâtītaḥ, above space or vyoma ; nirañjanaḥ, untouched by pollution ; Vindu, point, or nirvânic plane ; nâda, sound ; Kalâtītaḥ, above kalâ, or plane of mahâ-nirvâna.

7. “Salutations to the glorious Guru who is Intelligence Itself, the Eternal, the Calm above space, untouched by pollution, and above the Vindu (mental?), Nâda (Arûpa), and Kalâ (Nirvâṇa?).”

Transliteration :—Jñānaśakti samârûdha, Tattva mālâ vibhūṣitaḥ,
Bhukti mukti pradâtâ cha, Tasmai, &c.

Word meaning :—Jñāna, wisdom, intelligence ; Śakti, power ; Samârûdhaḥ, riding, controlling ; Tattva, truth ; Mālâ, garland ; Vibhūṣitaḥ, adorned ; Bhukti, worldly prosperity ; Mukti, salvation ; pradâtâ, giver ; Cha, and.

8. “Salutations to the glorious Guru who controls the Jñāna Śakti, who is adorned with the garland of Tattvas and from whom proceed both worldly and spiritual welfare.”

Transliteration :—Anekajanmasamprâpta, Karmabandhavidâhine,
Âtmajñānapradânenā, Tasmai, &c.

Word meaning :—Aneka, more than one, many ; Janma, birth ; Samprâpta, accumulated ; Karma, work, karma ; bandha, bond ; Vidâhine, to the burner ; to him who burns up ; Âtma-jñāna, Self-knowledge ; pradânenā, by giving.

9. “Salutations to the glorious Guru who, by giving the knowledge of the Self, burns up the bonds of the accumulated Karmas of many a birth.”

Transliteration :—Śoṣanam bhava sindhoḥ cha, Jñāpanam sâra sampadah.

Guroḥ pâdo'dakam samyak, Tasmai, &c.

Word meaning :—Śoṣanam, drying up ; Bhava, world ; Sindhoḥ, of the ocean ; Cha, and ; Jñāpanam, revealing ; Sâra, essential, real ; Sampadah, beatitude ; Guroḥ, of the Master ; Pâda, foot ; Udakam, water ; Samyak, completely.

10. "Salutations to the glorious Guru, the water sanctified by the touch of whose feet dries up the ocean of unreal existence, and reveals the real beatitude."

Transliteration :—Na guror adhikam tattvam, Na guror adhikam tapah,

Tattvajñânât param nâsti, Tasmai, &c.

Word meaning :—Na, not ; Guroḥ, than the guru ; Adhikam, greater ; Tapah, penance ; Tattva-jñânât, than the knowledge of truth ; Param, highest ; Nâsti, there is not.

11. "There is no Tattva higher than the Guru, there is no Tapas higher than the Guru, there is nothing higher than Tattvajñâna : Salutations therefore to that glorious Guru."

Transliteration :—Mannâthah Śrī Jagan Nâtho, Madguruh Śrī Jagad-Guruh,

Madâtmâ sarvabhutâtmâ, Tasmai, &c.

Word meaning :—Man, my ; nâthah, lord ; Śrī, Blessed ; Jagat, world ; Nâthah, lord ; Mad guruh, My guru ; Śrī jagad-guru, is the blessed Teacher of the world ; Mad-âtmâ, my Self ; Sarva, all ; Bhutâtmâ, all creatures' Self.

12. "My Lord is the Lord of the universe, my Guru is the Guru of the universe, my Self is the Self of all creatures : Salutations to that glorious Guru."

Transliteration :—Gurur-Âdir anâdiḥ cha, Guruh paramadaivatam, Guroḥ parataran nâsti, Tasmai, &c.

Word meaning :—Guruh, the Master ; Âdiḥ, the beginning ; Anâdiḥ, without beginning, end ; Parama, highest ; Daivatam, divinity ; Parataran, higher ; nâsti, there is not.

13. "The Guru is the beginning, the Guru is the end, and even eternity is He ; the Guru is the highest divinity : Salutations, therefore, to that glorious Guru."

Transliteration :—Tvam eva mâtâ cha pitâ tvam eva,
Tvam eva bandhuḥ cha sakhâ tvam eva,
Tvam eva vidyâ draviṇam tvam eva,
Tvam eva sarvam mama deva-deva.

Word meaning :—Tvam, thou ; Eva, even ; Mâtâ, mother ; Pitâ, father ; Bandhuḥ, friend, kinsman ; Vidyâ, learning ; Draviṇam, riches ; Sarva, everything ; Mama, my ; Deva-deva, O God of gods.

14. Thou art verily my mother, Thou art the father, indeed, my friend also art Thou, and companion as well. Thou, indeed, art my learning, and possessions, too, art Thou, Thou art my all in all, O Lord, Thou art the God of gods.

CHAPTER III.

ON BATHING.

Then he should attend to the call of nature. If he lives in a village, he should go to a distance of 100 bows (200 yards) from the site, into a field in the south-west direction, and if he lives in a city, he should go to a distance four times the above, *i.e.*, 800 yards, and answer the nature's call, with his sacred thread resting on his ear or thrown in the form of a garland behind his back.

"Let him not eject urine or fæces in the high-way, nor on ashes, nor where kine are grazing."

"Nor on the tilled ground, nor in water, nor on wood raised for burning, nor, *unless he be in great need*, on a mountain, nor on the ruins of a temple, nor at any time on the nest of white ants."

"Nor in ditches with living creatures in them, nor walking, nor standing, nor on the bank of a river, nor on the summit of a mountain."

"Nor let him ever eject them looking at the wind, or at fire, or at a priest, or at the sun, or at water, or at cattle."

"But let him void his excrements, having covered the earth with wood, potsherds, dry leaves and grass, or the like, carefully suppressing his utterance, wrapping up his breast and his head."

"By day let him void them with his face to the north, by night with his face to the south; at the sunrise and at sunset, in the same manner as by day."

"In the shade or in darkness, whether by day or by night, let a Brâhmana ease nature with his face turned as he pleases; and in places where he fears injury to life from wild beasts or from reptiles."

"Of him, who should urine against fire, against the sun or against a twice-born man, the wind, all that is sacred would perish."—MANU.

Thus, after answering the nature's call he should wash his body. "Oily exudation, seminal fluids, blood, dandruff, urine, fæces, ear-wax, nailparings, phlegm, tear, concretions on the eyes, and sweat, are the twelve impurities of the human frame." Of these, the first six are purified by earth and water, and the remaining six by mere water. But he should avoid the mud of the following places:—

The earth thrown by wild ants, the earth thrown up by rats or mice, the earth taken from under the water, the earth which has been partly used by another for purificatory purposes, the earth fit for plastering the house, the earth having insects in it, and the earth thrown up by the plough. Any other clay may be used for purificatory purposes.

"By the man, who desires purity, one piece of earth, together with water, must be used for the conduit of urine, three for that of the fæces; so ten for one hand, that is, the left; seven for both."

"Such is the purification of married men; that of the students must be double; that of the hermits, triple; and that of the men wholly recluse, quadruple."

—MANU V, 136-137.

The above system can easily be followed even now-a-days in villages, but it is somewhat impossible in cities. According to our present mode of living, every house has got its privy, and so the necessity of going out has been avoided. Whether it is a change for the better or worse, it is doubtful. The old system had many advantages of its own, which the new cannot claim. It taught men to be more energetic, and

gave them exercise in the morning, whether they liked it or not. It, moreover, made our houses neat and clean, and the necessity of setting apart a portion of it for the accumulation of filth was not required, nor was there any necessity then for costly systems of sanitation and drainage. Nor under the old system, did society compel a class of men to a degraded form of livelihood. In fact, if we ponder over the advantages of the old system, we shall find that its disadvantages are comparatively few, while its good points are many.

ÂCHAMANA.

Let him wash his hands and feet. Sitting by facing east, the feet should be washed first, beginning with the left foot: and then the right foot. After the feet, the hands should be washed. Then the śikhâ or the tuft of hair on the crown of the head should be tied.

The Śikhâ.—The śikhâ should be tied by reciting the Gâyatri, to be described later on. A Śûdra should recite the following mantra:—

ॐ ब्रह्मवाक्यसहस्रेण शिववाक्यशतेन च ।

विष्णोर्नाम सहस्रेण शिखाग्रन्थिं करोम्यहम् ॥

Transliteration:—Om Brahma vākya sahasreṇa, Śiva vākya śatena cha.

Viṣṇor nāma sahasreṇa, Śikhâ granthim karomyaham.

Translation:—With the thousand names of Brahmâ and hundred names of Śiva, with the thousand names of Viṣṇu, I tie the tuft.

After purifying himself, he should perform Âchamana by sipping the water.

Recite the following Mantra:—

ॐ तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः ।

दिवीव चक्षुराततम् ॥

Transliteration:—Tad Viṣṇoḥ paramam padam sadâ paśyanti sūrayaḥ; Divīva chakṣur âtatam.

Word meaning:—Tad, That. The well-known padam taught in all scriptures, namely, svarga or heaven.

Viṣṇoḥ, of Viṣṇu, the all-pervading God. Paramam, the highest, the loftiest. Padam, place, i.e., Svarga. Sadâ, always. Paśyanti, see, through scriptural vision. Sūrayaḥ, the learned, the wise, the princes and patrons of sacrifice. Divī, in the sky. Iva, as if, like. Chakṣuḥ, the eye. Âtatam, spread out, laid.

“Om, That Viṣṇu's seat supreme, the strong Ones ever see (Distinctly.) As roams the eye in sky (with unobstructed gaze).”

—Rig. I, 22. 20.

The method of performing Âchamana is thus laid down by Yājñavalkya :—

“He is to sit facing the north or the east, with his hands between the knees, in a clean spot. A twice-born is daily to sip the water of Brahmatīrtha. The beginning of the great finger (thumb) is the Brahmatīrtha. Water should be thrice drunk, the lips should be twice rubbed, the nose, ears and the eyes should be touched with water. The water should be in the natural pure state, free from foam and bubbles.

“The Brāhmaṇa becomes pure by the water, reaching the heart, the Kṣatriya, the throat, and the Vaiśya, the palate. Women and Sūdras become pure, directly the waters once reach the tongue and the lips, respectively.”

This Âchamanā ceremony is considered to have an important and mysterious function in the life of a Hindu. It is the purification *par excellence*. It is to be performed after every act in which there might be the slightest suspicion of impurity. Relative as is the human nature, a man is sure to perform, in the course of the day, some acts which must be impure. However holy he may be, he must at least attend to the calls of nature and become physically impure. He must, therefore, constantly counterbalance the evil effect of one set of acts by the purificatory properties of another set of acts. Âchamana is one of the latter. It is to be performed at the beginning of every good work. Minute details as to the mode of its performance are to be found in the Śāstras. The full act consists (1) in the thrice sipping of water; (2) then in rubbing the mouth with the portion of the palm nearest to the thumb, twice; once from the right to the left and then from the left to the right; (3) then in touching the mouth with the three middle fingers joined; (4) then to touch the nostrils with the thumb and the index finger; (5) then to touch the holes of the eyes and ears by the thumb and the ring finger; (6) then to touch the navel with the little finger; (7) then to touch the heart with the palm of the hand; (8) then to touch the head with all the fingers; (9) and the arms with the end of the fingers; thus cleansing all the holes of the body.

The method of sipping the water is also peculiar. Water sufficient to immerse a pea should be taken in the hollow of the palm, and sipped from the root of the thumb.

The various portions of the palm have different names with regard to using it in different ceremonies; and the portion of the palm nearest to the root of the thumb is called Brahmatīrtha; that of the root of the little finger is called Prajāpatīrtha; the portion near to the root of the index finger is called Pitri-tīrtha; and the ends of the fingers are called the Devatīrtha. Brahmatīrtha is used in Âchamana, the Pitri-tīrtha is used in giving oblation of water to the Pitris, and so on.

This division of the palm into four parts may have arisen from the following considerations. The four quarters of the heaven are sacred to the four classes of deities. East is sacred to the Devas, North to the R̥ṣis or Prajāpatīs, West to the Asurās and the South to the Pitris. If facing east, one places his right hand flat on the ground with the palm upwards, then the tips of the fingers will point towards east, the Prajāpati-tīrtha will be towards north, the Pitri-tīrtha will point towards south and the Brahma towards the west. The same fact is also recalled by the various positions of the sacred thread. The ordinary form of wearing it

is on the left shoulder (upavīti); if it is worn on the right shoulder, it is called Prāchīna-vīti; if worn round the neck like a garland, it is Nivīti.

The mantra used in Āchamana is one of the grandest Riks of the Vedas. It re-calls at once the Highest Being and the Highest State—the Supreme Viṣṇu and His Highest Heaven. The wise see Him and His glorious Land of Joy-Eternal, not dimly and darkly as through a fog, not in the partial glimpse of the ecstatic saint and Śādhu, but with the unclouded vision of the Seer, like as the Eye fixed in the midheaven would see the whole earth spread underneath it, without the least hindrance—the loftiest peaks cannot obstruct its piercing gaze—all will be spread out beneath him on a flat surface. So do the wise see the Heaven and its Lord. The very idea which this mantra recalls would purify all ordinary impurities.

Then let him cleanse his teeth with a twig of one of the trees named hereafter, or with some dentifrice. The twigs of the following trees may be used:—Date palm, Kadamba, Karancha, Banyan, Tamarind, Bamboo, Mango, Nim, Apāmārga, Bel, Ākanda and fig tree.

While cutting the twig from the tree or using it,—

Recite the following:—

आयुर्वलं यशोवर्चः प्रजाः पशुवसूनि च ।

ब्रह्म प्रज्ञाञ्च मेधाञ्च त्वं नो देहि वनस्पते ॥

Transliteration :—Āyur balam yaśo varchah,
Prajāḥ paśu vasūni cha,
Brahma-prajñāñ cha medhāñcha,
Tvam no dehi vanaspate.

Word meaning :—Āyus, long life; Balam, strength; Yaśas, fame; Varchas, lustre; Prajāḥ, progeny; Paśu, cattle; Vasūni, wealth; Cha, and; Brahma, Brahman; Prajñām, wisdom; Medhām, intelligence; Tvam, thou; Nah, to us; Vanaspate, O Lord of Forest (or Lord of all desirable things); Dehi, give.

“Oh forest Lord! give thou to us long life and strength and fame, with Brahma, lustre, sons, cattle and riches too. Give us, O Lord supreme! Wisdom, Divine and Intelligence.”

A true Hindu would not heedlessly injure the slightest object that has life. A tree is as much a manifestation of the Divine Wisdom and Power as the man himself, and the Devas engaged in the building up of a flower, love their handiwork with as much fond regard as the artist, who paints its picture, loves the semblance. The man, who, through thoughtlessness or ignorance, injures these divine works, incurs the anger and the ill-will of these elemental workers. Therefore, a Hindu in plucking a flower or cutting a twig, prays to the Supreme and asks the permission of the industrious ones who have made it. By the very fact that he recognises their labour and appreciates their actions, he propitiates these Sylvan Devas and gets their goodwill and blessing.

The length of the twig varies with the caste and the sex of the person. A Brāhmaṇa should use a twig of 12 fingers long (9 inches), the Kṣatriya, 9 fingers long (about 7 inches), the Vaiśya, 8 fingers long (6 inches), the Śūdra, 6 fingers long (4½ inches), and all women 4 fingers long (three inches).

The teeth should be rubbed gently ; in no case should blood come out.

The teeth should not be rubbed on the following days :—(1) Śrāddha days, (2) Birth day, (3) Marriage day, (4) when there is indigestion, (5) Fasting days and (6) Pārvaṇa days. The parvas are the 14th, the 9th days of the moon, the new-moon and the full-moon days, and the Saṅkrānti day (the last day of the solar month, when the sun passes from one house to another). So also the 1st, 6th and 8th days.

On these days he should wash the mouth with mouthfuls of water, twelve times.

When using a dentrifice, use only the ring finger or the thumb, or any other finger as convenient.

Let him then perform the early morning bath, and after that Sandhyā.

The morning bath should therefore be *brief*. Moreover, if a person is not in a good state of health, he need not have this bath : but may content himself with the mid-day bath. Every house-holder is required to bathe twice, and an ascetic thrice (morning, mid-day and evening).

“A Brāhmaṇa house-holder should bathe at two Sandhyās (the time between two praharas or fourth part of the day); but the ascetic should do so at all the three Sandhyās.”

In a hot country like India, these baths are absolutely necessary for cleanliness and health. The early morning bath is done before the sun rises, when the eastern sky is tinged with the dim rays of the rising sun.

After bath, one should put on his forehead the *tilaka* of clay, sacrificial ashes or sandal paste ; the clay of the bed of the Ganges or of the Gomati is preferable to other earths. The form of the *tilakas* varies with the caste of the person. The Brāhmaṇa has Urdhva-pundra, *i.e.*, pundra stretching upwards, the Kṣatriya has triple pundra, the Vaiśya has semi-lunar, and the Śūdra, the circular.

Persons in ill health may not pour water on their head, but wash the other portions of their body : or they may rub their skin with a wet towel.

The morning bath, from its very nature, must be quickly and briefly done. Oil should not be used.

It would be convenient, however, to describe a few of the details of a regular bath, as done at mid-day, for some of them apply to the morning baths also. The bath should be made in current water, as far as possible, standing towards the direction from which there is the flow, the head should be immersed thrice. If at home, then he should turn his face towards the East.

Substitutes of the bath are as follows :—

“Mantra or by repetition of sacred hymns, Bhauma or with tilaka of sacred clay, Āgneya or with sacrificial ashes, Vāyavya or in the wind that comes mixed with the dust raised by cows, Divya, in the rain, Vāruṇa in the water of rivers, &c., without mantras, and, lastly, Mānasa or mental, done by intently thinking over Viṣṇu, are the seven well-known baths.”

If a person for some unavoidable reason is unable to perform the proper bath, then he may substitute any one of the above seven. For the majority of the readers of this book, the mid-day bath with water is impossible, as they might be in their place of business at the time. They can, however, with least difficulty, think at the time intently on Viṣṇu and thus perform the mental bath, or they may repeat in their minds the three Mārjana Mantras and thus have the satisfaction of having done their duty. The three Mārjana Mantras are आपोहिष्ठा, &c. Rig. Veda X. 9, 1 to 3. ; and mantras IV, V, and VI. They are given further down in the chapter on Sandhyā. All the five mantras, beginning with शन्नो आपो, may be used also.

When going to bathe, he should carry the clay for rubbing on the body, the tila for tarpana and the grass for purifying water. He should have Darbha grass in his hands, make a square on the water with a side six feet long. He should then repeat the Saṅkalpa or the process of drawing in all his wandering outgoing energies, and focussing them on a particular object—in this case the magnetising of water for the purposes of Bath.

The Saṅkalpa mantra is

ओं विष्णुरोम् तत् सद् अद्य अमुके मासि, अमुके पक्षे, अमुके तिथौ अमुक गोत्रः श्री अमुक देव शर्मा श्रीविष्णुप्रीतिकामः प्रातःस्नानमहं करिष्ये.†

Transliteration :—Om ! Viṣṇur ; Om tat sat, adya—māsi ;—pakṣe,—tithau,—gotrah, Śrī—deva Śarmā (or varmā, if a Kṣatriya), Śrī Viṣṇu pritikāmaḥ, prātasnānam aham, Kariṣye.

“Om Viṣṇu ; Om Tat Sat ; to-day in the month of——, in the ^{bright}_{dark} fortnight ; in the—— day of the moon, I——, Deva Śarmā, of—— Gotra, am going to have a morning bath in order to please Śrī Viṣṇu.”

And repeat over it the mantra ओं नमो नारायणाय Om, Namo Nārāyaṇāya. Then he should invoke the seven Celestial streams from the solar orb.—

ॐ गङ्गे च यमुने चैव गोदावरि सरस्वति ।

नर्मदे सिन्धु कावेरि जलेऽस्मिन् सन्निधिं कुरु ॥ .

Transliteration :—Om Gaṅge cha Yamune chaiva,
Godāvari Sarasvati,
Narmade Sindhu Kāveri,
Jale'smin sannidhim kuru.

Word-meaning.—Cha, and ; Jale, in water ; Asmin, in this ; Sannidhim, presence, abode ; Kuru, make ye. . .

“O ye Ganges, Yamuna, Godâvari, Sarasvati, Narmadâ, Sindhu and Kâveri, make your abode in this water.”

Then he should address the following to the Ganges with joined palms, seven times :—

ॐ विष्णुपादप्रसूतासि विष्णवी विष्णुपूजिता ।
 पाहि नस्त्वेनसस्तस्मादाजन्ममरणान्तिकात् ॥ १ ॥
 तिस्रः कोट्यर्द्धकोटी च तीर्थानां वायुरब्रवीत् ।
 दिवि भुव्यन्तरिक्षे च तानि ते सन्ति जाह्नवि ॥ २ ॥
 नन्दिनीत्येव ते नाम देवेषु नलिनीति ।
 वृन्दा पृथ्वी च सुभगा विश्वकाया शिवा सिता ॥ ३ ॥
 विद्याधरी सुप्रसन्ना तथा लोकरुपसादिनी ।
 क्षमा च जाह्नवी चैतन्या शान्ता शान्तिप्रदायिनी ॥ ४ ॥
 एतानि पुण्यनामानि स्नानकाले प्रकीर्तयेत् ।
 भवेत् सन्निहिता भव गङ्गा त्रिपथगामिनी ॥ ५ ॥

Om Viṣṇu-pāda prasūtāsi, Vaiṣṇavī Viṣṇu-pūjitā ;
 Pāhi nas tvenasas tasmād, Ājanma-maraṇāntikāt. (1).
 Tisra-koty ardha-kotī cha, Tirthānām Vāyurabravīt ;
 Divi bhuvyanṭarikṣe cha, Tāni Te santi Jāhnavi. (2).
 Nandini'tyeva te nāma Devesu Nalini'ti cha,
 Vrindā Prithvī cha Subhagā, Viśvakāyā Śivā Sitā. (3).
 Vidyādhari Suprasannā, Tathā Loka-prasādinī,
 Kṣmā cha Jāhnavī Chaitanyā Śāntā Śānti-pradāyini. (4).
 Etāni punya nāmāni Snāna-kāle prakirtayet,
 Bhavet sannihitā atra Gaṅgā Tripatha-gāmini. (5).

- (1) From Viṣṇu's holy foot-step born, thou Viṣṇu force, by Viṣṇu honoured,
 Protect us mother ! wash our sins, that we commit from birth till death.
- (2) In heaven, firmament, and earth are Thirty-five millions of holy places ;
 Thus Vāyu teacheth us, but all in Thee, O mother, are comprised.
- (3) In Deva-world thou art named Nandini, and Nalini is thy name too.
 Vrindā, Prithvi, Subhagā, or Viśvakāyā, Śivā, Sitā,
- (4) Vidyādhari, Suprasannā, thou art Lokaprasādinī.

And Kṣemā, Merciful is thy name, Jāhnavi and Śāntā and Śānti-pradāyini great consoler Giver of consolation and Jāhnavi.

(5) When these her holy names are all recited at the time of bath, then there the mystic Gangâ comes, who flows in Heaven, sky and earth.

The setting apart of a particular portion of the water of a river shows the scientific nature of the process. A man is endowed with but a limited energy, he can only influence a limited sphere. In order, therefore, not to waste his energy on too wide an area, the Hindu, before he bathes, fixes a limit : and it is within that, that he intends to exercise his spiritual power. The ordinary water is vitalized and spiritual energy imparted to it, by the process of magnetization with the repetition of the above mantras. The difference between mere अश्वगाहन or bath and स्नान or regular bath, consists in this. One is, as it were, immersion in water. It produces mere physical effect. The other is bathing in water vitalized by the bather with the sacred mantras, and produces, in addition, spiritual results.

If he bathes in the Ganges, he should repeat *also* the following, after the above :—

ओं विष्णुपादार्घ्यसंभूते गंगे त्रिपथगामिनि ।

धर्मद्रवीति विख्याते पापं मे हर जाह्नवि ॥

अद्वया भक्तिसम्पन्ने श्रीमातर्देवि जाह्नवि ।

अमृतेनाम्बुना देवि भागीरथि पुनीहि माम् ॥

“ O born from Viṣṇu's sacred foot, Gangâ that flows in triple path. Thou O ! Holy current called, remove my sins ; O Jâhnavi.

O mother ! Goddess Jâhnavi ! with thy immortal waters make me all pure, thy loving devotee, Divine Bhâgîrathi.”

Then repeating seven times the mantra ॐ नमो नारायण he should pour water three times on his head with joined hands.

Then he should rub the clay on his body with the following mantras :—

ओं अश्वक्रान्ते रथक्रान्ते विष्णुक्रान्ते वसुन्धरे ।

मृत्तिके हर मे पापं यन्मया दुष्कृतं कृतम् ॥

उद्धृतासि वराहेण कृष्णेन शतबाहुना ।

नमस्ते सर्वभूतानां प्रभवारिणि सुव्रते ॥

आरुह्य मम गात्राणि सर्वपापं प्रमोचय ॥

“ By horses trod,* by chariots charged, O Earth ! by Viṣṇu's step-encased,

Remove my sins, O Mrittikâ, whatever ill deeds I may have done, From primeval Ocean wast uplifted by Kriṣṇa, hundred-armed Boar. Salutations to thee, the producer of all creatures and of good deeds, Pervade all my body, free me from all sin.” (Taittiriya Âranyaka,

Some use, instead of clay, the gram powder or powder of some of the pulses. Most of these are very good substitutes for soap. The latter is costly and not so useful from the medical point of view as clay or powder.

Oil may be used at mid-day bath. It should not be used on the sacred days on which teeth-rubbing is also forbidden. The body should be dried with a separate cloth, and not with that which is worn. The worn wet cloth should not be squeezed to get rid of its water, so long as the Tarpana is not finished. He should not bathe in a tank belonging to a private person.

No sacred functions like Japa, Homa, &c., can be performed without bath.

The Snâna or bath is of three kinds : नित्यं Nitya (daily) ; नैमित्तिकं (occasional, which is to be performed in addition to the Nitya, on particular occasions only, such as when there is an eclipse, &c.) ; काम्य (with desire of fruit—such as on pilgrimage, &c.)

This mantra has another version, to be found in the Taittiriya Âraṇyaka, X. 1. 1., as given below :—

अश्वक्रान्ते रथक्रान्ते विष्णुक्रान्ते वसुन्धरा ।

शिरसा धारिता देवि रक्षस्व माम् पदे पदे ॥

Transliteration :—Aśvakrānte rathakrānte Viṣṇukrānte Vasundharā, Sirasâ dhāritâ devi rakṣasva mām pade pade.

Word-meaning :—अश्वक्रान्ते, O earth ! trod by horses. The ground which is trod by the horses, in order to sanctify it, is called asva-krântâ land. In certain ceremonies, it is laid down that the earth must be trampled well by the hoofs of the horses, in order to sanctify it for religious purposes, विष्णुक्रान्ते O earth ! charged by chariots for the purpose of sanctifying it. O earth ! by Viṣṇu trod. In His Avatâra as Trivikrama, the Lord trod the earth. Thus the earth has triple sanctification, वसुन्धरा; The holder of wealth, शिरसा, on the head, धारिता, held or placed, देवि, Shining one, मां, me, who is about to bathe in this water, रक्षस्व, protect, पदे पदे, at every step.

Translation :—O earth ! thou art sanctified by the treading of the War-horses and chariots, and the Lord Himself hath made thee holy by His walking on Thee in one of His Down-comings ! Thou art holder of wealth, I hold Thee on my head. Protect Thou me from all dangers at every step.

Note :—This apparently is addressed to earth before entering into the water of the river. It is a prayer for protection from the dangers lurking in the river-bed. In Tantras, the names Aśvo-krântâ, and Viṣṇu krântâ and Ratha-krânta are applied to various divisions of India.

उद्धृतासि वराहेण कृष्णेन शतबाहुना ।

भूमिर्धरणी लोकधारिणी ॥

Transliteration :—Uddhṛitāsi varāheṇa Kṛṣṇena śatbāhunā, Bhum-irdharaṇi lokadhāriṇi.

Word-meaning :—उद्धृता, raised up, असि, thou art, वराहेण, by the Boar, कृष्णेन, by the black, शतबाहुना, by the hundred-handed, भूमिः, as earth, धेनुः, as cow, giver of all desires, धरणी, upholder of all crops, लोकधारिणी, upholder of all living creatures.

Translation :—Thou art further sacred, as thou hast been raised from the Deep by the Lord when He appeared as the black colored Boar having hundred arms. Thou art Bhūmi, thou the upholder of all crops and of all creatures.

मृत्तिके हन मे पापं यन्मया दुष्कृतं कृतम् ।

त्वया हतेन पापेन जीवामि शरदः शतम् ॥

Transliteration :—Mṛittike hara me pāpaṃ yanmayā duṣkṛitam kṛitam, Tvayā hatena pāpena jīvāmi śaradaḥ śataṃ.

Word meaning :—मृत्तिके, O clay ! हन, destroy ; मे पापं, my sins ; यन्मया, what by me ; दुष्कृतं कृतम्, bad deeds done ; त्वया हतेन, by thee destroyed ; पापेन, sins ; जीवामि, I may live ; शरदः शतम्, autumns hundred.

Translation :—O earth ! destroy my sins ! whatever evil deeds I may have done. Thou destroying my sins, I shall live a hundred years.

CHAPTER IV.

Tarpana, or the Peace-Offering.

Tarpana is of two kinds—Principal and Subsidiary. The first is ordained for all twice-born snātakas : and for widows. The subsidiary tarpana, however, is a part of bathing as taught in the Brahmāṇḍa Purāṇa. It is thus a Nitya duty for all. Its non-performance is sinful. It should be performed with wet cloth while standing in water after the bath, taking the water in the palm of both hands together as a cup.

After having bathed and put on the caste mark (tilaka) on the forehead, let him perform Tarpana of the Devas, the Rṣis and the Pitṛis.

“ Let the pure twice-born having bathed perform daily, in their due order, the offering of oblations to the Devas, Rṣis and the Pitṛis.”

According to some, he, whose father is alive, need not perform tarpana.

The Tarpana, like Snāna (Sacred bath) of which it forms an integral part, is also of two kinds, one an abbreviated and the other the full form. Like Snāna, it is also of three kinds, nitya, naimittika and kāmya.

With practice it becomes very simple. After bathing and while standing in water, handfuls of water are offered to one's ancestors—Divine, Spiritual and Human. The method of Tarpana is thus laid down in Padma Purāṇa :—

“ Let him first offer water to Brahmā, then to Viṣṇu, then to Rudra, then to Prajāpati.”

"The Devas, the Yakṣas, as well as the Nāgas, the Gandharvas, the Apsaras, the Asuras, the Crooked and the Creeping ones, and those of beautiful wings, so also the trees, the beasts and the birds, the Holders of knowledge, the Holders of water, those who walk in space, the creatures that are without food, those who are addicted to sin and irreligion, for the satisfaction of all those, this water is offered by me":—with the recitation of the above mantra let him pour out one handful of water. All this is to be done wearing the sacred thread in the ordinary way, on the left shoulder and facing east.

"Then he should turn north, wear the thread round the neck, and offer water to the sons of Manu, to the sons of Rīṣis and to the Rīṣis—Sanaka, Sananda, and Sanātana the third, Kapila, Asuri, Boḍhu, and Pañchaśikhā—let all get satisfaction by this water offering."

"Then turning east, and with upavīti, he should offer water to Marichi, Atri, Angiras, Pulastya, Pulaha and Kratu, Prachetas, Vasiṣṭha, Bhṛigu and Nārada. All Devas and Rīṣis should be offered barley and water."

"Then having put the sacred thread on the right shoulder, and placing the left knee on the ground, let him offer water to Agniswāttas, Saumyas, Havīṣmantas, Uṣmapas, Sukālinas, Barhiṣadas, and Ajyāpas. Let him also, with devotion, offer water to his own immediate ancestors with sandal and tila."

The Principal Tarpaṇa—called also Pitṛi yajña one of the five great Sacrifices—is performed at mid-day : after the second or mid-day bath. If a person is unable to perform the mid-day bath, then he should not perform this second (or Principal) Tarpaṇa, the first Tarpaṇa done in the morning after the morning bath would suffice, for that is considered as equivalent to Pitṛi yajña.

If through some cause, such as illness, &c., one cannot take the morning and mid-day bath, then he should perform the main tarpaṇa after finishing the mid-day sandhyā (inclusive of its subsidiary sandhyāṅga tarpaṇa).

One should perform tarpaṇa with rain-water.

If he performs tarpaṇa outside the river, he should mix sesamum with water, except on Sundays, Fridays, Dvādaśi, Saptami, Saṅkrānti and birth tithi.

The full method of Tarpaṇa is laid down below :—

1. Let him face the south and with the sacred thread on his right shoulder (*Prâchînâvîti*) and with joined palms invoke the Tīrthas :—

ओं कुरुक्षेत्रं गयागङ्गा प्रभासः पुष्कराणि च ।

तीर्थान्येतानि पुण्यानि तर्पणकाले भवन्त्वह ॥

Transliteration.—Om ! Kurukṣetra Gayâ Gaṅgâ, Prabhâsa Puṣkarâṇi cha, Tīrthāni etāni puṇyāni, Tarpaṇakāle bhavantu iha.

Word-meaning.—Om ! Kurukṣetra—the field of the Kurus ; Gayâ, Gaya ; Gaṅgâ, the Ganges ; Prabhâsa Puṣkara, the Prabhâsa and the Puṣkara ; cha, and ; tīrthāni, the sacred waters or places of pilgrimage ; puṇyāni, the holy ; tarpaṇa-kāle, at the time of offering tarpaṇa ; bhavantu, let them become ; iha, here.

Translation.—"Om ! Let the sacred Tīrthas of Kurukṣetra, Gayâ, Gaṅgâ, Prabhâsa, of Puṣkara, be present here at the time of Tarpaṇa."

2. To the Four (Quaternary). Then he should turn to the east,

with the sacred thread on the left shoulder (*upavîti*), and recite the following mantras :—

ओं ब्रह्मा तृप्यताम्, Om ! Brahmâ tripyatâm,—(Om ! may Brahmâ be satisfied) and offer one handful of water by Deva-tîrtha.

ओं विष्णुस्तृप्यताम्, Om Viṣṇus tripyatâm,—(Om ! may Viṣṇu be satisfied) and offer one handful of water by Deva-tîrtha.

ओं रुद्रस्तृप्यताम्,—Om Rudras tripyatâm,—(Om ! may Rudra be satisfied) and offer one handful of water by Deva-tîrtha.

ओं प्रजापतिस्तृप्यताम्,—Om Prajâpatis tripyatâm,—(Om ! may Prajâpati be satisfied) and offer one handful of water by Deva-tîrtha.

2a. *To all jîvas.* Then take a handful of water and say :—

ओं देवा यक्षास्तथा नागा गन्धर्वाप्सरसोऽसुराः ।

क्रूराः सर्पाः सुपर्णाश्च तरवोजम्भगाः खगाः ।

विद्याधरा जलाधारास्तथैवाकाशगामिनः ।

निराहाराश्च ये जीवाः पापेऽधर्मे रताश्च ये ।

तेषामाप्यायनार्यैतद्दीयते सलिलं मया ॥

Transliteration.—Om. Devâ yakṣâs tathâ nâgâ, Gandharvâ-psaraso' surâh, Krûrâh sarpâ suparnâś cha, Taravo jambhagâḥ Khagâh,

Vidyâdharâ jalâdhârâs, Tathaivakâśagâminâh, Nirâhârâś cha ye jivâh, Pâpe dharme, ratâś cha ye, Teṣâm âpyâyanâyaitad, Dîyate salilam mayâ.

Translation.—"Om ! the Devas, the Yakṣas, as well as the Nâgâs, the Gandharvas, the Apsaras, the Asuras, the crooked and the creeping ones and those of beautiful wings, so also the trees, the beasts, the holders of knowledge, the holders of water, those who walk in space—the creatures that are without food, those who are addicted to sin and irreligion—for the satisfaction of all these, this water is offered by me," and pour down the said water by the Devatîrtha.

3. *To Sages.* Then turn to the north, with the sacred thread round the neck (*nâvîti*), and give two handfuls of water, by the Prajâpati tîrtha, reciting the following mantras :—

ओं सनकश्च सनन्दश्च, तृतीयश्च सनातनः ।

कपिलश्चासुरिश्चैव, वेदुः पञ्चशिखस्तथा ॥

सर्वे ते तृप्तिमायान्तु, महत्तेनाम्बुना सदा ॥

Transliteration.—Om ! Sanakaś cha Sanandaś cha, Tritiyaś cha Sanâtanah. Kapilaś cha Âsuriś chaiva, Boḍhuḥ, Pañchasikhâs tathâ ; Sarve te triptim âyantu, Mad datten âmbunâ sadâ.

Translation.—"Om ! Sanaka, Sananda and Sanâtana the third, Kapila and Âsuri, Boḍhu and Panchasikhâ as well—let all get satisfaction by water offered by me."

4. To *Riṣis and Prājāpatis*. Then turn to the *east*, with the sacred thread on the left shoulder (*upavīti*) and say :—

ओं मरीचिस्तृप्यताम्,—(Om ! Marīchis tripyatām (Om ! may Marīchi be satisfied) and offer one handful of water by the Deva tirtha.

ओं अत्रिस्तृप्यताम्,—(Om ! may Atri.....&c.) and offer, &c.

ओं अङ्गिरास्तृप्यताम्,—(Om ! may Aṅgirā be satisfied), &c.

ओं पुलस्त्यस्तृप्यताम्,—(Om ! may Pulastya be satisfied), &c.

ओं पुलहस्तृप्यताम्,—(Om ! may Pulaha be satisfied), &c.

ओं ऋतुस्तृप्यताम्,—(Om ! Kratu), &c.

ओं प्रचेतास्तृप्यताम्,—(Om ! Prachetā), &c.

ओं वशिष्ठस्तृप्यताम्,—(Om ! Vaśiṣṭha), &c.

ओं भृगुस्तृप्यताम्,—(Om ! Bhrīgu), &c.

ओं नारदस्तृप्यताम्,—(Om ! Nārada), &c.

ओं देवास्तृप्यताम्,—(Om ! Devas), &c.

ओं ब्रह्मर्ष्यस्तृप्यताम्,—(Om ! Brahmarṣis), &c.

5. To *Pitris*. Then turn to the *south*, with the sacred thread on the right shoulder (*Prāchinā-vīti*) and say :—

ओं अग्निष्वात्ताः पितरस्तृप्यन्तामेतदुदकं तेभ्यः स्वधा,

Transliteration :—Om agniṣ vāttāḥ pitaras tripyantām, etad udakam tebhyaḥ svadhā.

Translation :—Om ! may the Agniṣvāttā Pitris be satisfied, this water is poured for them, *Svadhā* !

And offer each three handfuls of water by the Pitritirtha.

ओं सौम्याः पितरस्तृप्यन्तामेतदुदकं तेभ्यः स्वधा,

(Om ! may Saumya pitrs be satisfied)—&c., &c.

ओं हविष्मन्तः पितरस्तृप्यन्तामेतदुदकं तेभ्यः स्वधा,

Om ! Haviṣmanta, &c.

ओं उष्मपाः पितरस्तृप्यन्तामेतदुदकं तेभ्यः स्वधा,

Om ! Uṣmapās, &c.

ओं शौकालिनः पितरस्तृप्यन्तामेतदुदकं तेभ्यः स्वधा,

Om ! Śaukalinas, &c.

ओं बहिषदः पितरस्तृप्यन्तामेतदुदकं तेभ्यः स्वधा,

Om ! Barhiṣadas, &c.

ओं आज्यपाः पितरस्तृप्यन्तामेतदुदकं तेभ्यः स्वधा,

Om ! Ājyapās, &c.

6. *Yama tarpaṇa*. Then let him offer three handfuls of water to the fourteen Yamas, saying :—

ओं यमाय धर्मराजाय मृत्यवे चान्तकाय च,

वैवस्वताय कालाय सर्वभूतक्षयाय च,

औदुम्बराय दध्राय नीलाय परमेष्ठिने,

वृकोदराय चित्राय चित्रगुप्ताय वै नमः ॥

Transliteration :—Om ! Yamâya Dharmarâjâya,
Mrityave Chântakâya cha,
Vaivasvatâya, Kâlâya, Sarva-bhûta-Kṣayâya cha,
Auḍumbarâya Dadhnâya, Nilâya Paramesṭhine,
Vrikodarâya Chitrâya, Chitrâguptâya vai namaḥ.

Translation :—“ Om ! To Yama, to Dharmarâja, to Mrityu, to Antaka, to Vaivasvata, to Kâla, to Sarvabhûta-Kṣaya, to Auḍumbara, to Dadhna, to Nila, to Paramesṭhi, to Vrikodara, to Chitra, and to Chitrâgupta salutations be, salutations be.”

7. *Invocation of ancestors.* Then, with joined palms, he should invoke his family ancestors saying :—

ओं आगच्छन्तु मे पितरः इमम् गृह्णन्त्वपोञ्जलिम्,

Transliteration :—Om, âgachchhanstu me pitarah, imam grîhṇantva-poñjalim.

Translation :—“ Om ! may my ancestors come hither and accept this water oblation.”

(a) *Paternal ancestors.* Then take a handful of water with tîla (sesamum) in it, and offer it to the ancestors, saying :—

विष्णुरोम् ! ...गोत्रः पिता.....

देवशर्मा तृप्यताम् एतत् सतिलगंगोदकं तस्मै स्वाधा ॥

Viṣṇur Om !.....gotrah, pitâ..... deva śarmâ (varmâ, if a Kṣatriya and Gupta if a Vaiśya) tripyatām, etat satila gaṅgodakam tasmai svadhâ.

Offer *three* such *anjalis* (handfuls) with the above mantra to each. So on with the other ancestors in this order :—Grandfather (pitâmahâ) great-grandfather, maternal grandfather, mother's grandfather, mother's great-grandfather, as given below :—

Grandfather विष्णुरोम्.....गोत्रः पितामह.....देव शर्मा तृप्यताम् एतत्, &c., &c. three handfuls.

Great-grandfather विष्णुरोम्..... गोत्रः प्रपितामह.....देवशर्मा, &c., &c. three handfuls.

Mother's father विष्णुरोम् गोत्रः मातामह.....देवशर्मा, &c., &c., &c., three handfuls.

Mother's grandfather विष्णुरोम्.....गोत्रः प्रमातामह.....देवशर्मा, &c., &c., three handfuls.

Mother's great-grandfather विष्णुरोम्... गोत्रः बृद्धप्रमातामह.....देवशर्मा, &c., &c., three handfuls.

Mother विष्णुरोम्.....गोत्रा माता..... देवी तृप्यताम् एतत् सतिलगंगोदकं तस्यै स्वाधा, three handfuls.

Grandmother पितृमही, &c., three handfuls.

Great-grandmother, प्रपितामही &c., three handfuls.

7. (b) After offering three handfuls to these six male ancestors and

three female ancestors, let him offer *One* handful to each maternal female ancestor.

Mother's mother मातामही, &c. *One* handful.

Mother's grandmother, प्रमातामही &c. Do.

Mother's great-grandmother, वृद्धप्रमातामही, &c. Do.

One handful should also be offered to other male and female ancestors, such as uncles, aunts, brothers, sisters, &c.

8. *To sufferers in hell.* Then let him recite the following and pour *three* handfuls of water :—

ओं नरकेषु समस्तेषु यातनासु च ये स्थिताः ।

तेषामप्यायनायैतद् दीयते सखिलं मया ॥

Transliteration :—Om ! Narakeṣu samasteṣu yātanāsu cha ye sthitāḥ, Teṣām āpyāyanāyaitad, Diyate saḥilam mayā.

Translation :—Om ! In hell's dark horrors or in torments thrown,
Where'er they may be, may waters poured by me,
Assuage their sufferings and their pains allay.

9. *To all ancestors.* Then let him recite the following and pour *three* handfuls :—

ओं ये बान्धवाबान्धवा वा येऽन्यजन्मनि बान्धवाः ।

ते तृप्तिमखिलां यान्तु ये चास्मत्तोयकाक्षिणः ॥

Transliteration :—Om ! ye bāndhavā, a bāndhavā vā, Ye anye janmani bāndhavāḥ, Te triptim akhilāṃ yāntu, Ye chāsmat toya Kankṣiṇaḥ.

Translation :—“ Om ! let those who are my kinsmen, friends,
In times gone-by or present life or foes on earth,
Get satisfaction and unending peace,
Yea all who look for waters from my hands.”

10. *To the whole creation.* Then let him pour *three añjalis*, reciting the following mantras :—

ओं आब्रह्मभुवना लोका देवर्षिमुनिमानवाः ।

तृप्यन्तु पितरः सर्वे मातृमातामहादयः ॥

अतीतकुलकोटीनाम् सप्तद्वीपनिवासिनाम् ।

मया दत्तेन तोयेन तृप्यन्तु भुवनत्रयम् ॥

Transliteration :—Om ! Â Brahma bhuvanâlokâ,
Devarṣi muni mânavâḥ,
Tripyantu pitarāḥ sarve, mâtri mâtâ mahâdayaḥ,
Atîta kula koṭinâm, sapta dvîpa nivâsinâm,
Mayâ dattena toyena, tripyantu bhuvana trayam.

Translation :—From Brahma's brilliant realm to densest gloom of earth,

Let Devas, Rîṣis, men and Munis all,
Be pleased ; and Fathers, Mothers, mother's fathers too.

Let kinsmen of my myriad births, and those,
Who dwell in seven sea-girt isles and regions three,
Get satisfaction from these waters poured by me.
Then let him offer three more oblations, saying :—

ओं आब्रह्मस्तम्बपर्यन्तं जगत् तृप्यतु ॥

Transliteration :—Om ! Â Brahmas stamba paryantam Jagat tripyatu.

Translation :—Om ! Let the whole universe from Brahmâ down to the humblest tuft of grass be satisfied.

11. To childless dead : Then let him squeeze out a little water from his wearing under-cloth (Dhoti) and offer a handful of it, saying :—

ओं ये चास्माकं कुले जाता अपुत्रा गोत्रिणो मृताः ।

ते तृप्यन्तु मया दत्तं वस्त्रनिष्पीडनोदकम् ॥

Transliteration :—Om ! Ye chāsmākam kulejâtâ, Aputrâ gotriṇo mṛitâḥ,

Te tripyantu mayâ dattam Vastra niṣpīdanodakam.

Translation :—Om ! Let those who in our clan were born and sonless died,

Or died too soon ere Gotra rites could be performed,

Be satisfied. To them I give these waters from my garments squeezed.

After this, and not so long till this, he should squeeze out all water from his *dhoti* to dry it.

12. Then let him salute with bowed head, reciting :—

ओं पिता स्वर्गः पिता धर्मः पिता हि परमं तपः ।

पितरि प्रीतिमापन्ने प्रीयन्ते सर्वदेवताः ॥

Transliteration :—Om ! Pitâ svargah pitâ dharmah, pitâhi paramam tapah

Pitari prītim āpanne priyante sarva devatâḥ.

Translation :—Om ! Father is heaven, father is Dharma, and Tapas is father too,

When Father satisfaction gets, then Devas all are satisfied.

13. Then let him repeat ten times the mantra ओं विष्णुः : Om Viṣṇu, in order to remedy accidental defects in the performance of the above ceremony.

14. Then let him finish by reciting :—

ओं अज्ञानाद् यदि वा मोहात् प्रच्यवेताध्वरेषु यत् ।

स्मरणादेव तद्विष्णोः सम्पूर्णः स्यादिति श्रुतिः ॥

ओं प्रीयतां पुण्डरीकाक्षः सर्वयज्ञेश्वरो हरिः ।

तस्मिन्स्तुष्टे जगत्तुष्टं प्रीणिते प्रीणितं जगत् ॥

Transliteration :—Om ! ajñânâd yadi vâ mohât Prachyavetâdhvareṣu yat ; Smarañâd eva tad Viṣṇoḥ, Sampûrṇaḥ syâd iti śrutiḥ,

Om ! Prīyatâm Puṇḍarikākṣaḥ Sarva yajñeśvaro Hariḥ, Tasminstuṣṭe jagat tuṣṭam, Prīṇite prīṇitam jagat.

Translation :—Om ! Through ignorance or want of heed,

In sacrifice defects occur ;

They all, however, perfection reach,

Through Viṣṇu's name, so Śrutis teach,

Om ! Be pleased, O lotus-eyed Lord,

Hari ! that rules all holy rites,

Him gratified, creation smiles,

When He is pleased, the worlds feel glad.

15. Then offer the fruit to God saying :—

मया यदिदं कर्म कृतं तत् सर्वं भगवति विष्णौ समर्पितम् ॥

Transliteration :—Mayâ yad idam karma kṛitam tat sarvam Bhagavati Viṣṇau samarpitam.

Translation :—“The fruit of all this ceremony done by me, I offer to the Adorable Viṣṇu all.”

(a) *Bhīṣma Tarpaṇa*. Some add Bhīṣma Tarpaṇa in their daily practice. They recite the following mantras after Yama Tarpaṇa :—

वैयाघ्रपद्यगोत्राय सांकृतिप्रवराय च ।

अपुत्राय ददाम्येतद् सलिलं भीष्मवर्मणे ॥

Transliteration :—Vaiyâghrapadya gotrâya Sâṅkṛiti pravarâya cha, Aputrâya dadâmy etad saṇilam Bhīṣma Varmṇe.

Translation :—To sonless Bhīṣma, spotless soul, Of Vaiyâghrapadya's famous clan, And of the House of Sâṅkṛiti, With love these waters thee I give.

Then salute Bhīṣma with the following praṇâma :—

भीष्मः शान्तनवो वीरः सत्यवादी जितेन्द्रियः ।

आभिरद्भिरवाप्तोऽनु पुत्रपौत्रोचितां क्रियाम् ॥

Transliteration :—Bhīṣma Śāntanavo vīraḥ, satyavâdī jitendriyaḥ Ābhir adbhīr avâpnotu purtra-pautrochitâm kriyâm.

Translation :—O Bhīṣma, Truthful, chaste and wise,

Śāntanu's son, of heroic heart, May thou, by waters hereby poured, Get satisfaction such as those,

The Fathers get from sons, grandsons.

CHAPTER V.

GĀYATRĪ.

॥ ओम् भूर्भुवः स्वः तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि-
धियो यो नः प्रचोदयात्

Rig° Veda III. 62. 10.

Pada : तत् । सवितुः । वरेण्यम् । भर्गः । देवस्य । धीमहि । धियः । यः । नः । प्रचोदयात् ॥

Sāyana यः = सवितादेवः, नः = अस्माकं । धियः = कर्माणि धर्मादि विषया वा बुद्धीः प्रचोदयात् = प्रेरयेत् । तत् = तस्य । देवस्य = स्रोतमानस्य । सवितुः = जगत् स्रष्टुः । वरेण्यं = सभजनीयं । भर्गः = तेजः । धीमहि = ध्यायेम ॥

English meaning :—यः = who ; नः = our ; धियः = Buddhi or Intellects ; प्रचोदयात् = incites or moves or directs ; तत् = of that, His ; देवस्य = of the shining one ; सवितुः = of the Creator ; वरेण्यं = adorable ; भर्गः = light ; धीमहि = We meditate.

1. We meditate upon the adorable light of that Shining Creator, who incites our Buddhi.

N.B.—This famous Mantra is almost impossible to be translated. It should be meditated upon. The unfoldment (prachodana) of the Buddhi Principle (Dhi) is facilitated by it. The method of meditation consists in affirming “योऽहं सोऽसौ सोऽयोऽसौऽहम्” = “What I am that He is, what He is that I am.

2. *Another meaning* :—तत् may qualify भर्गः “We meditate on that adorable light of the Deva Savitâ which (यः = यत्) incites our Buddhi.”

3. *Another meaning* :—“We meditate on the adorable luminous orb (bharga) of that Divine Sun who directs all over Activities.”

4. *Another meaning* :—“We obtain (dhîmahî = dhîrayâmahî) desirable food (bharga = annam) (through the grace) of that Deva Savitâ who directs our intelligence,” i.e., we become the receptacle of all food, &c.

According to Śrī Saṅkarâchârya this Mâhâ-Mantra reveals the Supreme Self, who is all power, all-revealer, and who is the Self of all. The Gâyatrî with the Praṇava and its seven Vyâhritis, and the Śîras is the essence of all the Vedas. This Gâyatrî should be meditated upon in *Prânâyâma* with all its seven Vyâhritis and the Śîras. The same Gâyatrî, with the Praṇava and the three Vyâhritis, and ending in Praṇava is to be meditated upon in *Japa*. The Pure Gâyatrî denotes the unity of Brahma and Pratyagâtman. The phrase “dhiyo yo nah prachodayât”—“may He unfold our Buddhi”—declares the Pratyagâtman, who is the Inner Witness of all, and who is the Illuminator of the antahkaraṇa or Buddhis of all. The declaration that He directs our Buddhis shows Him to be the Supreme Brahman, one with the Self in All. Therefore Savitâ refers to the Supreme Brahman. The Mantra, therefore, should be explained thus.

तत् = That, viz., the self-evident, the subjective (Pratyabhūta) Para-Brahma. सवितुः = the substratum of all illusions of duality, of the whole cosmos, and the cause of its creation, preservation and destruction. वरेण्यं = adorable or the chosen of all; the form of intense Bliss. भर्गः = Consumer of all faults of Avidyā, the sole and only object of knowledge. देवस्य = The illuminer or revealer of all, the one indivisible, un-consciousness. धीमहि = We meditate, in this wise:—This “I” of mine which is the percipient of all objects presented to it by the senses, Manas and Buddhi, is in its essence the Brahman, all-consciousness, self-luminous, devoid of all imperfections, the supreme bliss. The unity between the All-perceiving Pratyagâtman, the subjective Self, and Brahman is a unity of identity. Thus this Gâyatrî declares the Brahman as the Self of all.

गायत्र्यर्थमाह योगियाज्ञवल्क्यः ॥

देवस्य सवितुर्वर्चो भर्गमन्तर्गतं विभुम् ।

ब्रह्मवादिन एवाहुर्वरेण्यञ्चास्य धीमहि ॥ १ ॥

चिन्तयामो वर्यं भर्गं धियो यो नः प्रचोदयात् ।

धर्मार्थिकाममोक्षेषु बुद्धिवृत्तिः पुनः पुनः ॥ २ ॥

बुद्धेश्चोदयिता यस्तु चिदात्मा पुरुषो विराट् ।

वरेण्यं वरणीयञ्च जन्मसंसारभीरुभिः ॥ ३ ॥

आदित्यान्तर्गतं यच्च भर्गाख्यं तन्मुमुक्षुभिः ।

जन्ममृत्युविनाशाय दुःखस्य त्रितयस्य च ॥ ४ ॥

ध्यानेन पुरुषो यश्च द्रष्टव्यः सूर्यमण्डले ।

मन्त्रार्थमपि चैवायं ज्ञापयत्येवमेव हि ॥ ५ ॥

Gâyatrî as explained by Yogi-Yajñavalkya.

The parent of all beings produced all states of existence, for he generates and preserves all creatures: therefore is he called the generator. Because he shines and sports, because he loves and irradiates, therefore is he called resplendent or divine, and is praised by all deities. We meditate on the light, which, existing in our minds, continually governs our intellects in the pursuit of virtue, wealth, love and beatitude. Because the being who shines with seven rays, assuming the form of time and of fire, matures productions, is resplendent, illumines all, and finally destroys the universe, therefore he, who naturally shines with seven rays, is called light or the effulgent power. The first syllable denotes that he illumines worlds; the second consonant implies that he colours all creatures; the last syllable signifies that he moves without ceasing. From his cherishing all, he is called the irradiating preserver.

NOTES.

Gâyatrî.—This famous verse occurs in the Rîgveda III. 62. 10., and this is also found in the Yajurveda III. 35., and in the Sāmaveda also. We give its translation according to the various orientalists:—

Max Müller.—‘We meditate on that adorable light of the divine Savitṛi who should rouse our thoughts’ (Br. Up. VI. 3. 6).

In another place he translates it thus :—Tat Savitur vareṇyam, i.e., ‘this of Savitṛi, be chosen.’ Bhargo devasya dhīmahi, i.e., ‘the splendour of the god we meditate on.’ dhiyo yo naḥ prachodayāt, i.e., ‘who should stir up our thoughts.’

Roer.—Let us reflect on the Adorable Light of Savitar who quickens our understanding.

Griffith.—May we attain that excellent glory of Savitar the God : so may he stimulate our prayers.

Jones.—Let us adore the supremacy of that divine Sun who illuminates all, from whom all proceed, to whom all must return, whom we invoke to direct our understandings aright in our progress towards His holy seat.

Madhva.—On the Great God, the Progenitor, the much adored Light, do we meditate on, who sends forth our intellects.

Eggeling.—May we obtain the glorious light of the divine Savitṛi, who, we trust, may inspire our prayers.

Maitrāyaṇa-Brāhmaṇa Upaniṣad explains it thus :—

This (the sun) is Prajāpati’s all-supporting body, for in it this all is hid (by the light of the sun) ; and in this all it (the light) is hid. Therefore this is worshipped.

(The Savitṛi begins :) Tat Savitur vareṇyam, i.e., ‘this of Savitṛi, to be chosen.’ Here the Āditya (sun) is Savitṛi, and the same is to be chosen by the love (r) of Self, thus say the Brahma-teachers.

(Then follows the next foot in the Savitṛi) : Bhargo devasya dhīmahi, i.e., ‘the splendour of the god we meditate on.’ Here the god is Savitṛi, and therefore he who is called his splendour, him I meditate on, thus say the Brahma-teachers.

(Then follows the last foot) : Dhiyo yo naḥ prachodayāt, i.e., ‘who should stir up our thoughts.’ Here the dhiyaḥ are thoughts, and he should stir those up for us, thus say the Brahma-teachers.

(He now explains the word bhargas). Now he who is called bhargas is he who is placed in yonder Āditya (sun), or he who is the pupil in the eye. And he is so called, because his going (gati) is by rays (bhābhīḥ) ; or because he parches (bharjayati) and makes the world to shrivel up. Rudra is called Bhargas, thus say the Brahma-teachers. Or bha means that he lights up these worlds ; ra, that he delights these beings ; ga, that these creatures go to him and come from him ; therefore being a bha-ra-go, he is called Bhargas. (VI. 7).

Colebrooke. 1.—Let us meditate on the Adorable Light of the Divine Ruler (Savitṛi) : May it guide our intellects.

2. Om ! Earth (Bhūh) ! Sky (Bhuvah) ! Heaven (Svah) ! Middle Region (Mahah) ! Place of births (Janah) ! Mansion of the blessed (Tapah) ! Abode of Truth (Satyam) ! We meditate on that Adorable Light of the resplendent generator, which governs our intellect ; which is water, lustre, savour, immortal faculty of thought, Brahmā, earth, sky, and heaven.

Commentary.—That effulgent power which governs our intellects is the primitive element of water, the lustre of gems and other glittering substances, the savour of trees and herbs, the thinking soul of living beings : it is the creator, preserver, and destroyer ; the sun, and every other deity, and all which moves, or which is fixed in the three worlds, named, earth, sky and heaven. The supreme Brahmā, so manifested, illumines the seven worlds ; may he unite my soul to his own radiance : (that is, to his own soul, which resides effulgent in the seventh world, or mansion of truth). On another occasion, the concluding prayer, which is the Gāyatri of Brahmā, is omitted, and the names of the three lower worlds only are premised. Thus recited, the Gāyatri, properly so called, bears the following import : “On that effulgent Power, which is Brahmā himself, and is called the light of the radiant Sun, do I meditate, governed by the mysterious light which resides within me for the purpose of thought ; that very light is the earth ; the subtle ether, and all which exists within the created sphere ; it is the three-fold world, containing all which is fixed or moveable : it exists internally in my heart, externally in the orb of the Sun ; being one and the same with that effulgent Power, I myself am an irradiated manifestation of the supreme Brahmā.”

Earth ! Sky ! Heaven ! Let us meditate on (these and on) the most excellent light and power of that generous, sportive, and resplendent Sun, (praying that) it may guide our intellects.

Muir.—We have received that excellent glory of the divine Savitṛī; may he stimulate our understandings (or hymns, or rites.)

Benfey.—May we receive the glorious brightness of this, the generator, of the god who shall prosper our works.

Rāma Mohan Roy.—We meditate on that Supreme Spirit of the splendid Sun who directs our understandings.

A note by Sir William Jones.—What this Sun and Light are to this visible world, that are the Supreme good and truth, to the intellectual and invisible universe; and, as our corporeal eyes have a distinct perception of objects enlightened by the Sun, thus our souls acquire certain knowledge, by meditating on the light of truth, which emanates from the Being of beings: that is the light by which alone our minds can be directed in the path to beatitude.

CHAPTER VI.

SANDHYĀ.

The etymology of Sandhyā explained.—The prayer of the Hindus is called Sandhyā. It is a compound term, made up of two words, "Sam" and "Dhyā," meaning "perfect" or "complete" (sam), meditation or concentration (dhyā). Therefore, the prayer of the Hindus principally consists of meditation on the attributes of God and of His creation—the world and man. It is less of petitionary in its characteristics than of meditative.

The time.—The time for this meditation or Sandhyā is declared also by this term itself. In this sense the word "Sandhyā," is derived from the word "Sandhi" or "Union," that is, the time (of forty-eight minutes or a Muhūrta) between the night and day, viz., the morning and evening twilights. The time of union between the fore-noon and the after-noon, viz., the mid-day is also called Sandhyā. The morning Sandhyā should be commenced before the sun rises, and finished with the rising of the sun. The evening Sandhyā should be commenced before the sun begins to set, and finished with the complete setting of that luminary and the rising of the stars.

The full time for these twilight meditations thus consist of forty-eight minutes in the morning and forty-eight minutes in the evening, during the periods of the day, before the man enters upon his worldly duties in the morning, and after he has finished all those duties in the afternoon.

But God is not only to be remembered at those times only when one is separate from all worldly concerns, but in the very heart of all these transactions. Therefore, at noon, also meditation should be performed for that time is also Sandhyā time. Under the present economical conditions of the world, it is not possible for Hindus, who are in service or business, to perform their mid-day Sandhyā in full detail. But they can withdraw their mind for a few minutes, wherever they may be, whether in their offices, shops, exchanges, trains, etc., and fix it on God with a short prayer.

Gāyatrī.—The main or the central point of Sandhyā consists in the prayer called "Gāyatrī." It is a sacred mantra or hymn consisting of the following syllables in the original Samskrit:—

Gāyatrī.—Tat-sa-vi-tuḥ, va-re-ny-am, Bhar-gō, De-va-sya, dhī-ma-hi. Dhī-yo, Yo, naḥ, pra-cho-da-yāt. Om.

Mahā Vyāhritis.—Om Bhûh, Bhuvaḥ, Svaḥ.

The first five syllables are called Mahā Vyāhritis or the Great exclamations, or the Words of Power, by utterance of which God created the three worlds—physical (Bhûh), emotional (Bhuvaḥ), and mental (Svaḥ.) Besides the three Mahā-Vyāhritis—Bhûh, Bhuvaḥ and Svaḥ, there are four other Vyāhritis employed in Prāṇāyāma only. But they are simply called Vyāhritis and not Mahā-Vyāhritis. The remaining twenty-four syllables, which form ten words, is called Gâyatri, *par excellence*, or the prayer (gāya) that saves (tri), or the Lord who saves. Many explanations are given of this most ancient hymn, and we give one of them here; several others have already been given in the last chapter.

(1) *O Supreme Brahman (Om, consisting of three letters, A, U, M, meaning Creator, Preserver, and Regenerator), Thou art the Creator of all beings (Bhûh), their Sustainer (Bhuvaḥ), and their Final Goal (Svaḥ).*

I meditate (dhîmahî) on the Adorable (Varenyam), Blissful (Bhārgah) (form of God), the Conscience (Savituh, the Inciter, the Inner Compeller). May He stimulate (Prachodayât) all our (Naḥ) faculties (dhiyaḥ.)

Thus the prayer of the Hindus may be summed up in these words:—

O God, who art the Creator, Preserver, and Regenerator (of the three worlds, physical, emotional, and mental), we meditate on that adorable, blissful form of Thine, which is in our heart as Conscience. May Thou illumine all our faculties.

Japa.—The method of prayer consists in reciting the above mantra ten, or twenty-eight, or hundred and eight times.

This is the absolutely necessary portion of a Hindu prayer, and this silent muttering is called Japa. Constantly uttering this Mantra, and meditating on God, and praying to Him to illumine his intellect, will, in the long run, bring about a state of mind which will be pure from all grosser elements. Every one, who calls himself a Hindu, however busy he may be, should utter this prayer, if not in Samskrit, then in his own mother tongue, at the three stated times.

A full Sandhyā, however, consists of several parts, and their arrangements and order differ according to the school to which a Hindu belongs. Some of these elements of Sandhyā are devotional, others hygienic, physiological, emotional, intellectual, and intuitional. We give them in their order as found among the Rîgvedins whose Sandhyā is most rich in Vedic mantras, and may stand, therefore, as a prototype for all other Sandhyās.

(1) *Prāṇāyāma.* After bathing, to purify the external physical body, and sipping of water (Āchamana), the inner organs, or the circulatory systems should be regulated and purified by Prāṇāyāma, or breathing exercise. It mainly consists in slowly drawing in the air through the right nostril, then closing both the nostrils, and retaining the air for the space of a minute, and lastly, by expelling the air slowly through the right nostril. To regulate the time of this in-drawing, retention, and expulsion of air, the above Gâyatri mantra is recited with certain additions, which raises the total number of syllables to sixty. And as one syllable may take one second to pronounce it, the period of retention would be

one minute, and so also the periods of in-drawing and expulsion. The Gāyatrī thus modified for Prāṇâyāma, or breathing exercise, consists of the following syllables :—

Vyāhritis.—Om Bhûh, Om Bhu-vaḥ, Om Svaḥ, Om Ma-haḥ, Om Janaḥ, Om Ta-paḥ, Om Sa-ty-am.

The seven Vyāhritis Bhuḥ Bhuvaḥ, &c., mean as follows :—

Bhûh = सन्मात्रम्. The Mere Being. Sat.

Bhuvaḥ = The All-Intelligence, because he illumines or manifests. (bhāvayati = prakāśayati) all. *Becoming.* Ckit.

Svaḥ = The All-Bliss. It comes from su-vriyate, i.e., सुखं सर्वैः त्रियमाणं सुखस्वरूपम् ॥ Perfection. Ānanda.

Mahaḥ = The All-mighty, the adored of all (mahīyate-pūjyate).

Janaḥ = The All-cause, because It produces (Janayati) all.

Tapah = All-Energy or All-Light or Tejas.

Satyam = All-True = सर्ववाच-रहितं

Thus the seven Vyāhritis denote the seven attributes of the Deity—Pure Being, All-knowledge, Supreme-Bliss, the Almighty, the Great Cause, the Luminous and the true.

Gāyatrī.—Om. Tat Sa-vi-tur Va-re-ny-am Bhar-go De-va-sya dhī-ma-hi; dhi-yo yo naḥ pra-cho-da-yāt.

Śiras.—Om. Āp-o jyo-tī ra-so-'mri-tam Brah-ma Bhūr Bhu-vas Svar Om.

The meaning of the Śiras is this.

आपः = All-pervading, which reaches (āpnoti) all.

ज्योतिः = All-light. The manifest.

रसः = The All-essence : because surpasseth all.

अमृतं = Immortal, above the Saṃsāra.

The whole means "I am that Brahman, which is designated by the word Aum, whose essence is Existence, Intelligence and Bliss, which is eternally Free, and who is All-pervading, All-illuminating and the Supreme above all."

The object of this breathing exercise is primarily, to purify the blood, to expand the lungs and the chest, and thus to give a tone to all internal organs of the body, and secondarily, to sanctify the whole body and to make it a temple of God, by meditating that He dwells in His creative aspect in the digestive organs at navel, or solar plexus, in His preservative aspect in the heart, or the circulatory system, and in His regenerative or bliss-giving aspect in the brain, or nervous system.

The meaning of the Prāṇâyāma Mantra is the same as that of Gāyatrī, as above given, the additional words denote some additional attributes of God as ruler of the seven worlds (physical, emotional, intellectual, intuitional, creative, volitional, and the eternal). The Śiras explains the attributes of God as all-pervading, luminous, all love, and the immortal and the absolute. The full Prāṇâyāma mantra, therefore, means :—

God, Thou art the Creator, Preserver, Regenerator, the most

Adorable, the Life, the Energy, and the Eternal (Ruler of) the seven worlds—physical, emotional, intellectual, intuition, creative, volitional, and the eternal.

We meditate on that adorable, blissful form of Thine, which is in our heart as Conscience. May thou illumine all our faculties.

I acknowledge Brahman to be All-pervading (Āpas), All-intelligence (Jyoti), All-happiness (Rasa), and Immortality (Amṛitam). He is Bhūh (the All-support), Bhuvah (the All-nourisher), and Svah (the All-approachable).

Thus this breathing exercise, which forms the second stage in the Sandhyā of the Hindus, the first stage being bathing, purifies the inner body of man, and quietens the mind, and fits it for meditation.

A full Prāṇāyāma consists of the triple process of drawing-in, restraining, and expelling of the air. Three such Prāṇāyāmas should be performed in every Sandhyā.

It will be observed that before reciting the mantras, certain words are mentally repeated showing who is the Seer or the Rīṣi, or Revealer of that mantra. In other words, *First*, who is the person, who being inspired first uttered the mantra. *Secondly*, who is the Devatā, or the object of meditation, or invocation, or address in that mantra, and *thirdly*, what is the particular metre, rhythm, or key in which that mantra should be recited, and *fourthly*, what is the particular object sought to be accomplished by that Mantra.

In the case of Prāṇāyāma, the syllable Om, has for its Seer the sage Brahmā himself, for its deity the aspect of God in the physical world called Agni, and for its metre or key Gâyatrī. It is to be employed in the beginning of all sacred rites. In the case of the seven Vyāhṛitis the revealer is the sage Prajāpati, and the divinities of the seven planes are, (1) Agni (ether) of *Bhuḥ* or the physical plane, (2) Vāyu of *Bhuvah* or the emotional plane, (3) Āditya of *Svar* or the intellectual plane, (4) Brihaspati, or the Lord of Voice, or of the Word, is Divinity of *Mahar* or the intuition plane, (5) Varuna of *Jana* or the creative plane, (6) Indra of *Tapas* or the plane of Will and Power, (7) and the All-God or Viśvedevā of *Satyam* or the plane of the Truth or Eternity. These seven Vyāhṛitis are employed to accomplish Prāṇāyāma, as well as Prāyaścitta or repentance.

These seven Vyāhṛitis are to be chanted in the seven keys of the musical octave, or in the seven well-known metres of the Veda known as Gâyatrī, Uṣṇik etc.

Similarly, of the mantra Gâyatrī, the Revealer is the sage Viśvāmitra, the deity invoked is the God in the aspect of Savitā, or Conscience, the metre is Gâyatrī, or the first key of the octave, and the object to be accomplished by it is the regulation of breath and the atonement of all sins.

Similarly of the Śiras the Revealer is the sage Prajāpati, the aspects of Divinity invoked by it are Brahmā, Agni, Vāyu, and Sūrya, viz., Brahmā presides over the Āpas or the Water or the All-pervading aspect

of God ; Agni presides over the All-intelligence or Light aspect of God ; Vāyu presides over the All-loving (or sweetness or Rasa) aspect of God, and Sūrya presides over the Immortal or Amrita aspect of God. Its metre is Anuṣṭup. And it also is employed to accomplish Prāṇâyāma and is a prayer for forgiveness also.

Note here the function ascribed to Vāyu, viz., as expressing the Rasa or the Love-aspect of God, and it is for this reason that Madhva, the Founder of the Theistic School, calls Vāyu the Beloved Son of God, the Lover of man, the Mediator between God and man. Because Vāyu represents the love-aspect of God.

Thus in reciting every Vedic Mantra, one must know these four things:—(1) Who is the Revealer or Ṛṣi of that Mantra. It is a simple act of gratitude to remember His name. (2) Who is the particular Devatâ or the aspect of God referred to in that Mantra. (3) What is the particular key or the metre in which that mantra is to be chanted. (4) What is the particular object of the ritual in or for which that mantra is to be employed.

(2) *Morning Āchamana by Mantra, or simply Mantra-Āchamana.*

As Snâna, or bathing, purifies the physical body, and Prāṇâyāma, or breathing exercise, purifies the emotional, or the animal body, so this Mantra-Āchamana, purifies the mental body. It is to be distinguished from the ordinary Āchamana or sipping of water, the mantra of which is 'Tat Viṣṇoh paramam padam &c.' The Mantra for the purificatory ceremony of the mental body resolves when analysed, into a prayer to God to forgive all the sins of the person praying, and to burn up all his evil deeds. Man, according to Hindu Philosophy, is clothed in five sheaths or vestures, called respectively (1) Annamaya-koṣa, or the sheath of food or the physical body, (2) Prāṇamaya-koṣa, or the sheath of vital breaths, or the animal body; or the emotional sheath, the seat of desires which a man has in common with all animals, in other words, the vital functions, (3) the Manomaya-koṣa, or the sheath of mind, or the mental body, or the rational soul, or the body that distinguishes man from the lower animals (4) Vijñānamaya-koṣa or Intuitional body and (5) Ānandamaya-koṣa or Bliss-body. It is with the mental body that a man performs sacrifices in order to go to heaven ; and it is with the mental body that a man plans mischiefs to rob others of their possessions and to appropriate them himself. So this mental body is a double-faced animal, one face turned towards heaven and the other towards earth, one Divine and the other Satanic. The deity presiding over this mental body is called Manyu, a word which may be translated as 'spirit of Love as well as the spirit of wrath.' In its first sense, Manyu is identified with God in His beneficent aspect, and in the second sense, it is identified with Wrath, the Spirit of Destruction or Indignation. Thus in the Rîgveda X. 83 and 84, we find hymns addressed to Manyu, where He is the Spirit of Wrath, or warlike ardour, which makes men kill each other and pray for victory. Thus Manyu is addressed:—

(1) He who hath revered thee, Manyu, destructive bolt, breeds for himself forthwith conquering energy. Ārya and Dâsa will we conquer with thine aid, with thee the Conqueror, with conquest-speed.

(2) Manyu was Indra, yea, the God was Manyu, Manyu was Hotar, Varuṇa, Jātavedas.

The tribes of human lineage worship Manyu. Accordant with thy fervour, Manyu, guard us.

(3) Come hither, Manyu, mightier than the mighty, chase with thy fervour for ally, our foemen.

Slayer of foes, of Vṛitra, and of Dasyu, bring thou to us all kinds of wealth and treasure.

That Manyu is the type of man in his present state of evolution, half beast and half God, we find from another hymn (Atharva Veda, Bk. XI, hymn 8) which in 34 verses describes the creation of man and the various Devas (spirits) that entered into the body of man. A few extracts from that hymn will make this clear :—

(1) When Manyu brought his consort home forth from Saṅkalpa's dwelling place,

Who were the wooers of the bride, who was the chief who courted her?

(2) Fervor and Action were the two, in depths of the great billowy sea:

These were the wooers of the bride; Brahmā the chief who courted her.

(3) Ten Gods before the Gods were born together in the ancient time.

Whoso may know them face to face may now pronounce the mighty word.

(7) He may account himself well versed in ancient time who knows by name.

The earth that was before this earth, which only wisest sages know.

After describing the creation of the body of man and its fashioning by Tvāṣṭā, the hymn goes on to describe how various Devas entered into the body and made man what he is.

(18) When Tvāṣṭar, Tvāṣṭar's loftier Sire, had bored it out and hollowed it, (the body).

Gods made the mortal their abode, and entered and possessed the man.

(19) Sleep, specially, Sloth, Nipiti, and deities whose name is Sin, Baldness, old age, and hoary hairs within the body found their way.

(20) Theft, evil doing, and deceit, truth, sacrifice, exalted fame, Strength, princely power, and energy entered the body as a home.

(21) Prosperity and poverty, kindnesses and malignities, Hunger and thirst of every kind entered the body as a home.

(22) Reproaches, freedom from reproach, all blamable, all blameless deeds, Bounty, belief, and unbelief, entered the body as a home.

(23) All knowledge and all ignorance, each other thing that one may learn, Entered the body, prayer, and hymns, and songs, and sacrificial texts.

(24) Enjoyments, pleasures, and delights, gladness, and rapturous ecstasies, Laughter and merriment and dance entered the body as a home.

(25) Discourse and conversation, and the shrill-resounding cries of woe, All entered in, the motives and the purposes combined therewith.

(26) Inbreath and outbreath, ear and eye, decay and freedom from decay, Breath upward and diffused, voice, mind, these quickly with the body move.

(27) All earnest wishes, all commands, directions, and admonishments, Reflections, all deliberate plans entered the body as a home.

(28) They laid in the abhorrent frame those waters hidden, bright, and thick, Which in the bowels spring from blood, from mourning or from hasty toil.

(29) Fuel they turned to bone, and then they set light waters in the frame, The molten butter they made seed: then the Gods entered into man.

(30) All waters, all the Deities, Virāj with Brahmā at her side:

Brahmā into the body passed: Prajāpati is Lord thereof.

(31) The Sun and Wind formed, separate, the eye and vital breath of man.

His other person have the Gods bestowed on Agni as a gift.

(32) Therefore, whoever knoweth man regardeth him as Brahmā's self: For all the Deities abide in him as cattle in their pen.

This long quotation will show what was the real function of Manyu. Manyu is God in His aspect of terribleness or wrath. Manyu is man in his aspect of irresoluteness, stumbling and rising, and rising and stumbling. The Mantra-Āchamana is, therefore, the prayer of the sinning man to the God within whose wrath he has incurred, asking Him to

forgive his sins, the sins of commission as well as of omission. Mantra-Āchamana, therefore, is the means by which the impurities of the mind, caused by sin, are washed away. This washing away of sins is symbolically represented by the sipping of water. The water is conceived as carrying away all his sins, and as being poured into the great Reservoir, the great Purifier, the God called the Sun, the God called the Agni. It is remorse and repentance which are the chief means of purifying the mental body or Manomaya Koṣa.

God is called Manyu or Wrath, because He is not only Merciful, but is the Punisher of the wicked also. Manyu, therefore, is an aspect of God and is the same as Rudra. When applied to MAN, it means the immortal human principle and it is this *manyu*, that distinguishes *man* from all lower creations, who have no immortal soul. Thus in the Śatapatha Brāhmaṇa, IX. 1. 1, 6 we find :

"When Prajāpati had become disjoined, the deities departed from him. Only one god did not leave him, to wit, Manyu (wrath); extended he remained within. He (Prajāpati) cried, and the tears of him that fell down settled on Manyu. He became the hundred-headed, thousand-eyed, hundred-quivered Rudra. And the other drops that fell down, spread over these worlds in countless numbers, by thousands; and inasmuch as they originated from crying (rud), they were called Rudras (roarers)."

But is it not a blasphemy to say that God has Manyu or wrath or anger and that the Rudra or the terrible is one aspect of God? Not at all. There are certain acts at which God Himself may be rightly indignant. Thus to quote Oliver Lodge,

"Nevertheless, I am sure that what may without irreverence be humanly spoken of as fierce Wrath against sin, and even against a certain class of sinner, is a Divine attribute." He gives several illustrations of this: "There are many grades of sin; and anyone may know the kind of sin which excites the anger of God, by bethinking him of the kind which arouses his own best and most righteous anger. I can imagine that the infernal proceedings of Nero and of the Holy Inquisition were repugnant and nauseating to the Universe to a degree which was almost unbearable. The fierce indignation that would blaze out if one were maliciously to torture a child or an animal in view of an ordinary man or woman, would surely be a spark of the Divine wrath; and we have been told that a millstone round the neck of a child-abuser is too light a penalty."

So righteous indignation at certain acts of degraded humanity, such as, ingratitude or insulting an innocent woman, etc., are illustrations. Thus war may be justified when it is undertaken to defend a cause which is righteous, to remedy an evil at which not only the blood of men would boil, but at which the wrath of the Rudra would blaze forth. Therefore, this prayer to Manyu is perfectly appropriate for Man.

MĀRJANA.

(3) *Mārjana*. This ceremony is also a part of purification of the mental body. It consists in sprinkling of water with Kuśa blades on one's body and on the ground, reciting certain Vedic mantras. The R̥g-vedins pronounce about eleven mantras, nine of which are taken from the R̥gveda, while one is taken from the Atharva Veda, and another from the Yajur Veda. These mantras are more in the nature of prayer or petitions addressed to God in His aspect of Āpas or Waters or the All-pervader. It shows that man by his repentance and remorse feels himself at one with his God, and so entitled to ask favours from Him. It also contains prayer for the purification of the mental body.

(4) *Aghamarṣaṇa*. As Āchamana was a confession of sin, and Mārjana, a prayer for the purification of sin, Aghamarṣaṇa may be considered to be an active act of the man to destroy the very seed of sin from his soul, and to expel this sin (personified as a man, or rather a demon) from his body. This is done by rising in meditation to the very beginning of creation, when there existed God and God alone Who is Rītam or the Eternal Moral Law, and Who is Satyam or Eternal Law of Nature. Repeating certain Vedic Mantras, he strongly imagines that the Person of Sin, goes out of his body, and that he is now perfectly pure and that his bodies, physical, emotional, and mental, are now attuned with the Infinite, and that he is ready to approach God and address Him face to face.

(5 and 6) *The Arghya of Sūrya and Prayer to Him*. The meaning of offering Arghya to Sūrya is to show respect to Him as one does when a high personage honors one's home with a visit, and the prayer to Sūrya naturally follows after *arghya* offering and consists of six Vedic Mantras taken from Rīgveda I. 115. They describe the physical Sun, in their external literal meaning, but they are really addressed to the Divine Sun, the Great Supreme. These verses are songs of praise and glorify the mighty Deity.

The following extract is taken from Colebrooke to explain these three connected ceremonies, that of Aghamarṣaṇa, Sūrya Arghya, and Suryopasthāna (Miscellaneous Essays Vol. I. p. 140 *et seq.*)

'The Supreme Being alone existed: afterwards there was universal darkness: next, the watery ocean was produced by the diffusion of verdure: then did the Creator, Lord of the universe, rise out of the ocean, and successively framed the sun and moon, which govern day and night, whence proceeds the revolution of years; and after them He framed heaven and earth, the space between, and the celestial region.' [The term Rītam and Satyam with which the text begins, both signify "truth;" but are here explained as denoting the Supreme Brahma on the authority of a text quoted from the Veda (Taitt. Up.) "Brahm, is truth, the one immutable being, He is truth and everlasting knowledge."] 'During the period of general annihilation,' says the commentator, the Supreme Being alone existed. Afterwards, during that period, night was produced; in other words, there was universal darkness.' "The universe existed only in darkness, imperceptible, undefinable, undiscoverable by reason, and undiscovered by revelation, as if it were wholly immersed in sleep." (Manu I. 5). Next, when the creation began, the ocean was produced by an unseen power universally diffused: that is, the element of water was first produced, as the means of creation, "He, first, with a thought, created the waters," &c. (Manu I. 8). Then did the Creator, who is Lord of the universe, rise out of the waters. "The Lord of the universe, annihilated by the general destruction, revived with his own creation of the three worlds." Heaven is here explained, the expanse of the sky above the region of the stars. The celestial region is the middle world and heavens above. The author before me has added numerous quotations on the sublimity and efficacy of this text, which Manu compares with the sacrifice of a horse, in respect of its power to obliterate sins,

(10.) The Japa or prayer has been said to be the principal part of Gāyatrī. It is the constant repetition of a word, or a sentence. It might appear to be a useless repetition, but it is not so really. The repetition itself produces a state of consciousness, bordering upon ecstasy, or the Turiya state. The Great Poet Laureate, Tennyson, used to enter into this state by simply repeating his own name (Alfred, Alfred) several times.

In a letter to Mr. B. P. Blood, Tennyson reports of himself as follows:—"I have never had any revelations through anesthetics, but a kind of waking trance—this for lack of a better word—I have frequently had, quite up from boyhood, when I have been

all alone. This has come upon me through repeating my own name to myself silently, till all at once, as it were out of the intensity of the consciousness of individuality, individuality itself seemed to dissolve and fade away into boundless being, and this not a confused state but the clearest, the surest of the surest, utterly beyond words—where death was an almost laughable impossibility—the loss of personality (if so it were) seeming no extinction but the only true life. I am ashamed of my feeble description. Have I not said the state is utterly beyond words?”

Professor Tyndall, in a letter, recalls Tennyson saying of this condition: “By God Almighty! there is no delusion in the matter! It is no nebulous ecstasy, but a state of transcendent wonder, associated with absolute clearness of mind.” *Memoirs of Alfred Tennyson*, ii. 473. (From “The Varieties of Religious Experience” by James, pages 383-384).

This state of consciousness consists “in a feeling of an enlargement of perception,” and which is the real meaning of the Samskrit words of the *Gâyatrî*, “*Dhiyaḥ prachodayât*,” “enlarge our perception.” ‘*Dhiyaḥ*’ is the plural of the word “*Dhi*” meaning intelligence, intuition, consciousness, prayer. Therefore, by constantly repeating this *Gâyatrî*, which is a prayer for enlargement of perception or intuition, the man enters into the fourth Koṣa, or sheath, called “*Vijñānamaya-koṣa*,” or the Sheath of *Buddhi*, or *Intuition*.

Some misguided people try to stimulate (*prachodanaḥ*) their mystical faculties (*dhiyas*). Though it is wrong to use drugs for the “*prachodana* of *dhi*” (stimulation of mystical faculties); yet the following quotation from the same author will show that drugs have such an effect:—

The next step into mystical states carries us into a realm that public opinion and ethical philosophy have long since branded as pathological, though private practice and certain lyric strains of poetry seem still to bear witness to its ideality. I refer to the consciousness produced by intoxicants and anaesthetics, especially by alcohol. The sway of alcohol over mankind is unquestionably due to its power to stimulate the mystical faculties of human nature, usually crushed to earth by the cold facts, and dry criticisms of the sober hour. Sobriety diminishes, discriminates, and says no; drunkenness expands, unites, and says yes. It is in fact the great exciter of the *Yes* function in man. It brings its votary from the chill periphery of things to the radiation core. It makes him for the moment one with truth. Not through more perversity do men run after it. To the poor and the unlettered it stands in the place of symphony concerts and of literature; and it is part of the deeper mystery and tragedy of life that whiffs and gleams of something that we immediately recognize as excellent should be vouchsafed to so many of us only in the fleeting earlier phases of what in its totality is so degrading a poisoning. The drunken consciousness is one bit of the mystic consciousness, and our total opinion of it must find its place in our opinion of that larger whole. (pp. 386-387).

Japa is, therefore, the most important part of *Sandhyā*, and we need not further dilate upon it.

The *Japa* (tenth in order), is preceded by (7) meditation on *Gâyatrî*, (8) assignment of the various portions of one's body, the various parts of *Gâyatrî*, and then (9) invocation of *Gâyatrî*.

(11.) The *Japa* is followed by bidding farewell to *Gâyatrî*.

(12.) Then follows the parting *Arghya* to the Sun called the *Sūryārghya*. This *Arghya* ceremony is still current in India in showing respect to one's guest by offering him, as soon as he arrives, *pāna* and *atar*, and so also when he departs.

While others offer instead *Hukā* or smoke. * In ancient India this reception and farewell ceremonies or *Arghya Dāna* were done in various ways according to the nature of the guest and the god invoked. In the case of the deity invoked the *Arghya* offering consisted by putting water

in a copper vessel called Koṣa, and putting into that water sandal paste scent, flower, uncooked rice, Durvā grass &c. This water was offered to the Deity invoked with appropriate mantras.

(13.) After offering Arghya, the Deity is further honoured by saluting him with appropriate mantras. In the case of the sun this is done by reciting four mantras of the R̥gveda III. 59. 6-9.

(14.) Then prayer is offered to the Deity to protect the host, and this is called Ātma-rakṣā, or prayer for defence of the celebrant, and crushing of one's enemies.

(15.) Then as a preparation to the finishing of Sandhyā the Devas dwelling in all the quarters,—east, south, west, and north, zenith, and nadir, and in the firmament, as well as the Gāyatri in Her various forms, are saluted. And lastly, the celebrant is taught to realize his aloofness from all these ceremonies by repeating that all that he has done is really done by his Kamika nature (the desire nature) and by his Mānasika nature, or mental body, called Manyu. This reminds him to remain always aloof from the whole world of ceremonies, and not to attribute them to himself, but to his vehicles, and the gods presiding over those vehicles, viz., to Kāma and Manyu.

(16. & 17.) The whole thing is concluded, then, again offering parting Arghya to Sūrya, and parting Praṇāma to Him.

(18.) The last thing is salutation to the God incarnate as man, to Divine Kṛiṣṇa, who took human shape to save humanity, at the critical time when the earth was groaning under the ceremonialism of Brāhmaṇas, and the Militarism of the Kṣatriyas. This is done by saluting him at the end of every Sandhyā by saying:—"Salutation to Brahmanya-deva (God of true Brāhmaṇism, not of rituality, but of spirituality), the God who is born at every age and time, for the welfare of the Brāhmaṇas, for all spiritual men, and for the welfare of cow, the type of earth, viz., when the earth groans under the weight of tyrants, spiritual, or temporal, the Kṛiṣṇa is born to uplift humanity. He is not only born for the sake of earth and Brāhmaṇas, but for the sake of the whole universe. Therefore, in saluting him one says, "Salutation to the God adored by all holy men, to Him who is born for the welfare of earth and the Brāhmaṇas, nay for the welfare of the whole universe, to Kṛiṣṇa, the lord of multitudes of worlds and planets (Govinda)."

That "Go" in this connection means "earth", we know from Nighaṇṭu, the Vaidika Dictionary—" (1) Gau, (2) Gmā, (3) Jmā, (4) Ksa, (5) Ksma, (6) Ksonih, (7) Kṣitih, (8) Avunih, (9) Ujvī, (10) Prīthvi, (11) Mahi, (12) Ripah, (13) Aditih, (14) Ila, (15) Niritih, (16) Bhuh, (17) Bhumiḥ, (18) Pusa, (19) Gatuh, (20) Gotra. These 21 are the names of the earth.

Similarly, Brāhmaṇa in this connection does not mean the caste Brāhmaṇa, but a sage, or a saint, as we know from the Brīhadāraṇyaka Upaniṣad :—(III. 5. 1) :—

"Then Kahola Kausitakeya asked. 'Yājñavalkya,' he said, 'tell me the Brahman which is invisible, not visible, the Self (ātman), who is within all.'

Yājñavalkya replied :—'This, thy Self, who is within all.'

'Which Self, O Yājñavalkya, is within all?'

Yājñavalkya replied : 'He who overcomes hunger and thirst, sorrow, passion, old age, and death. When Brāhmanas know that Self, and have risen above the desire for sons, wealth, and (new) worlds, they wander about as mendicants. For a desire for sons is desire for wealth, a desire for wealth is desire for worlds. Both these are indeed desires. Therefore let a Brāhmana, after he has done with learning wish to stand by real strength ; after he has done with that strength and learning, he becomes a Muni (Yogin) ; and after he has done with what is not the knowledge of a Muni, and with what is the knowledge of a Muni, he is a BRAHMANA. By whatever means he has become a Brāhmana, he is such indeed. Everything else is of evil.' After that Kahola Kausi-takeya held his peace.

That God does incarnate we quote the following from Sir Oliver Lodge. (The words within brackets are ours).

"I believe that the most essential element in Christianity (Hinduism) is its conception of a human God ;—of a God, in the first place, not apart from the universe, not outside it and distinct from it, but immanent in it ; yet not immanent only, but actually incarnate, incarnate in it and revealed in the Incarnation. The nature of God is displayed in part by everything, to those who have eyes to see, but is displayed most clearly and fully by the highest type of existence, the highest experience to which the process of evolution has so far opened our senses. By what else indeed can it conceivably be rendered manifest ? Naturally the conception of Godhead is still only indistinct and partial ; but, so far as we are as yet able to grasp it, we must reach it through recognition of the extent and intricacy of the cosmos, and more particularly through the highest type and loftiest spiritual development of man himself.

The perception of a human God, or of a God in the form of humanity, is a perception which welds together Christianity and Pantheism and Paganism and Philosophy. But whatever its unconscious treatment by the sects may have been, this idea the humanity of God or the Divinity of man—I conceive to be the truth which constituted the chief secret and inspiration of Jesus (as well as of Kṛiṣṇa) : "I and the Father are one," "My Father worketh hitherto, and I work." "The Son of man," and equally "The son of God." "Before Abraham was I AM." "I am in the Father and the Father in me." And though admittedly "My Father is greater than I," yet "he that hath seen me hath seen the Father," and "he that believeth on me hath everlasting life."

The world has been slow to grasp the meaning of all this. The conception of God-head formed by some devout philosophers and mystics has quite rightly been so immeasurably vast, though still utterly inadequate and immeasurably beneath reality, that the notion of God revealed in human form—born, suffering, tormented, killed—has been utterly incredible. "A crucified prophet, yes ; but a crucified God! I shudder at the blasphemy," yet that apparent blasphemy is the soul of Christianity. It calls upon us to recognize and worship a crucified, as executed, God.

CHAPTER VII.

THE SANDHYĀ OF THE RIG-VEDINS.

॥ अथ ऋग्वेदीनां सन्ध्याविधिः ॥

Gāyatrī.

ओम् । भूर्भुवः स्वः । तत् सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो यो नः
प्रचोदयात् ॥ ओम् ॥

I. Viniyoga.

ओंकारस्य ब्रह्मा ऋषिर्गायत्री छन्दोऽभिर्देवता सर्वकर्मारम्भे विनियोगः ।

सप्तव्याहृतीनां विश्वामित्र यमदग्निभरद्वाज गौतम अग्नि वसिष्ठ कश्यपाः ऋषयः
गायत्र्युष्णिगनुष्टुप् हती पङ्क्तित्रिष्टुब्जगत्यश्छन्दसि ।

अग्निवाय्वादित्यवृहस्पतिवरुणेन्द्रविश्वेदेवा देवताः ।

गायत्र्या विश्वामित्रऋषिर्गायत्रीछन्दः सविता देवता ॥

शिरसः प्रजापति ऋषिः यजुश्छन्दो ब्रह्मअग्निवायुसूर्या देवताः प्राणा-
यामे विनियोगः ॥

इति स्मृत्वा तथैव जलगण्डूषं कामयित्वा मध्यमानामिकाख्यावामनासापुटं निबन्ध्य
दक्षिणनासापुटेन वायुमाकृष्य पुण्डरीकाक्षध्यानमाचरेत् ।

॥ ततः प्राणायामः ॥

प्रथमं रक्तवर्णं चतुर्मुखं द्विभुजमक्षसूत्रकमण्डलुधरं हंसवाहनस्यं ब्रह्माणं नाभिदेशे ध्यात्वा एकोक्तास-
वायुं प्रवेशयन् सप्तव्याहृतिगायत्रीं जपेत् ।

ओं भूः । ओं भुवः । ओं स्वः । ओं महः । ओं जनः । ओं तपः । ओं सत्यम् ।

ओं तत्सवितुर्वरेण्यं भर्गोदेवस्य धीमहि ॥ धियो यो नः प्रचोदयात् ॥ ओं आपो-
ज्योतीरसोमृतं ब्रह्मभूर्भुवः स्वरोम् ॥

ततो हृदिनी लोपजदलप्रभं शङ्खचक्रगदापद्मधरं गरुडारूढं केशवं ध्यायन् ।

वायुं स्तम्भयन् सप्तव्याहृतिगायत्रीं जपेत् ।

ततो जलाटे श्वेतं द्विभुजं त्रिशूलडमरूकरमर्धचन्द्रविभूषितं वृषभस्तं शम्भुं ध्यायन् स्वासं बहिनयन्
द्यावापृथिव्योरन्तरसमीक्षमाणः ।

सप्तव्याहृतिगायत्रीं पठन् वायुं रेचयेत् ।

एवं परक कुम्भकरे चक्रमेण प्राणायामं त्रयं कुर्यात् ।

एतेन ब्रह्म विष्णुशिवध्यानपूर्वकपूरककुम्भकरे चक्रमेण एकप्राणायामः ।

इत्थं त्रयः प्राणायामाः ।

1. PRĀṆĀYĀMA.

(a) Pāraka.

This consists in closing the left nostril with the middle and the ring fingers, and drawing the air through the right nostril, so that it may reach up to the navel, and meditating there on Brahmā as having red colour, four faces, two hands, holding rosary in one and a Kamandalu in the other, and as seated on a Hamsa or flamingo. While drawing the air in, he should recite the Gāyatrī preceded by seven Vyāhritis and succeeded by its Siras. He should remind himself also, before repeating the mantra, who and what are the Devas, Rṣis, and Chhandas of this mantra.

The full process is this :—

Viniyoga :—Of Om, the seer is Brahmā, the Devatā is Agni, the metre is Gāyatrī, and it is employed in the beginning of all sacred ceremonies.

Of the seven Vyāhritis, the seer is Prajāpati, the Devatās are Agni, Vāyu, Āditya, Brihaspati, Varuṇa, Indra, and Viśvodevās, respectively; and their metres are Uṣṇik, Anuṣṭup, Brihatī, Pañkti, Triṣṭup, and Jagatī; and it is employed in Upanayana, Prāṇāyāma, and Prāyaścitta.

Of Gāyatrī, the seer is Viśvāmitra, the Devatā is Savitṛ, the metre is Gāyatrī, and it is employed in Prāṇāyāma and Prāyaścitta.

Of the Śiras, the seer is Prajāpati, the Devatās are Brahmā, Agni, Vāyu, Sūrya; the metre is Anuṣṭup, and it is employed in Prāyaścitta and Prāṇāyāma.

Prayoga :—Reciting all these mentally and passing his hand filled with water briskly round his neck, he should perform the drawing of the breath called Pūraka by closing the left nostril with the ring and the middle fingers, and meditating on Brahmā in the navel-region, as mentioned above, viz., as having a red colour, four faces, two hands, holding a rosary and a water-pot, and seated on a Haṃsa or flamingo. While thus meditating and drawing in the air, let him recite :—

(The seven Vyāhritis with Om), Om Bhūh, Om Bhuvah, Om Svah, Om Mahah, Om Janah, Om Tapaḥ, Om Satyam.

(Meaning) :—God, the ineffable (Om), is Pure Being, (Bhūh), All Knowledge (Bhuvah), Supreme Bliss (Svah), The Almighty (Mahah), The Great Cause (Janah), The Luminous (Tapaḥ), and the True (Satyam).

(Gāyatrī). Om Tat Savitur Vareṇyam Bhargo Devasya dhīmahi ; dhiyo yo naḥ prachodayāt.

(Meaning) :—The Gāyatrī has several meanings, and we give some of them. (1) We meditate on the adorable blissful form of God, the Conscience. May He stimulate all our faculties. (2) I meditate (with my three-fold consciousness) on the adorable divine Fire of the unchangeable Creator : who is called Tat. May Lakṣmī and Nārāyaṇa stimulate my cognitions. (3) I meditate on God (who creates as) Brahmā, sustains as Viṣṇu, and destroys as Śiva : and who as Turiya is above all these three. May He stimulate my cognitions.

(Śiras) :—Om Āpo jyōtī raso'mritam Brahma, Bhūr Bhuvas, Svar Om.

(Meaning) :—The Ineffable God is All-pervading (Āpah), is All-Light, is All-Essence (Rasa), and is Deathless (Amritam), and is Brahman (The Full), is Pure Being, Knowledge, and Bliss, Om.

(b) Kumbhaka.

After performing Pūraka as mentioned above, while meditating on Keśava in the region of the heart, as having the colour of the petal of a blue lotus, and holding a conch, a discus, a club, and a lotus (in his four hands), and as seated on Garuda or Eagle, let him close the right nostril also (with his thumb finger), and while thus restraining the breath, recite the above Gāyatrī with its Vyāhritis and Śiras.

(c) Rechaka.

Then let him slowly breathe out the air (through his left nostril), reciting the same Gāyatrī with its Vyāhritis and Śiras, while meditating all along on Sambhū, in the region of his forehead, as having white colour, two hands, holding a trident and a drum, and as having for his ornament a crescent on his forehead, and seated on a bull.

Thus one full Prāṇāyāma consists of these three processes :—(1) Pūraka, or the filling in of the air, (2) Kumbhaka or the retention of the air, and (3) Rechaka, or expulsion of the breath. In all these processes the above mantra consisting of sixty syllables should be recited. Thus it will take one minute to recite the mantra, or three minutes for the entire process. This constitutes one Prāṇāyāma, in which the three aspects of God, viz., the Creator, (Brahmā), the Sustainer (Viṣṇu), and the Regenerator (Śiva) are to be meditated upon as existing in one's own body, and presiding over the three functions of the body, viz., of alimentation in the stomach, of the circulation in the heart, and of cognition in the brain, or, in other words, on the vegetative, animal and human functions.

Three such Prāṇāyāmas should be performed in a Sandhyā.

Thus about ten minutes should be given to Prāṇāyāma.

II. MORNING ĀCHAMANA.

॥ ततः जलगण्डुषमादाय आचमनं कुर्यात् ॥

ओ३म् सूर्मन्त्रेति नारायण ऋषिः सूक्तं देवता गायत्रीचन्द्रः आचमने विनियोगः ।

ओंसूर्यश्चमामन्युश्च मन्युपतयश्च मन्युकृतेभ्यः पापेभ्यो रक्षन्ताम् । यद्वाच्या
पापमकार्षं मनसा वाचा हस्ताभ्यां पद्भ्यामुदरेण शिरसा रात्रिस्तदवलुम्पतु । यत्किञ्चिद्
दुरितं मयि इदमहमापोमृतयोनी सूर्ये ज्योतिषिपरमात्मनि जुहोमि स्वाहा ॥

(TAITTAREYA ARANYAKA X. 25).

(योऽयम्) सूर्यः (अस्ति) यश्च मन्युः (क्रोधाभिमानि देवः), (ये) च मन्युपतयः (क्रोधस्वा-
मिन्स्तन्नियामका देवाः सन्ति ते सवऽपि) मन्युकृतेभ्यः (मदीयदोषनिष्पादितेभ्यः) पापेभ्यो मा (मां)
रक्षन्तां (पापिनं मां तत्पापविनाशनेन पालयन्तु) । (किं चातीतेन) रात्र्या (तस्याम् रात्र्याम्)
यत्पापमकार्षं (कृतवानस्मि) मनसा (मन आदिभिः शिरसान्तरवयवैः) (तत्सर्वं पापम्) रात्रिलुम्पतु
(रात्रिरभिमानि देवो विनाशयतु) यत्किञ्च दुरितं मयि (निष्पन्नम्) इदम् (पापजातं सर्वकर्तारं)
अहं माम् (च बिम्बशरीररूपम्) अमृतयोनी (मरणरहिते जगत्कारणे) सूर्ये ज्योतिषि (स्वयं)
प्रकाशे वस्तुनि जुहोमि (प्रक्षिपामि, अहमनेन होमेन तत्सर्वं भस्मी करोमीत्यर्थः) तदर्थमिदमभि-
मान्त्रं जलं (स्वाहा (मदीयवक्ताप्रोक्ता स्वाहुतमस्तु)

अनेन मन्त्रेण ब्राह्मतीर्थेन त्रिराचमेत् ।

Then taking hold of a little water in his hand for Ganduse, let him do the *Āchamana* with the following mantra :—

Viniyoga :—Of the mantra, 'Sūryas' cha mā &c., the seer is Nārāyaṇa, the Devatā is Sūrya, the metre is Gāyatri, and it is employed in Āchamana.

Mantra :—Sūryas' cha mā manyuś' cha manyu patayas' cha manyu kṛtebhyah Pāpebhyo rakṣantām yad rātrīyā pāpam akāṛṣam. Manasāvāchā hastābhyām. Padbhyām udareṇa śīṣṇā. Rātris tad avalumpatu. Yat kiñchid duriṭam mayi. Idam aham āpo' mṛta Yonau. Sūrye jyotiṣi paramātmāni juhomi svāha.

English meaning :—सूर्यः = The Sūrya, च = and, मा = me, मन्युः = the Manyu (God of courage, spirit, anger, wrath), च = and, मन्युपतयः = the masters of Manyu, मन्युकृतेभ्यः पापेभ्यः = from the sins caused by wrath, रक्षन्ताम् = may they protect, यत् = what, रात्र्या = in the night, पापम् अकार्षं = sin I have committed, मनसा = by mind (sins of thinking evil of another), वाचा = by speech (such as falsehood and harsh words), हस्ताभ्याम् = by hands (in performing home, &c., with the object of injuring another), पद्भ्याम् = by the feet (the touching of Brāhmaṇas, cows, etc., with the feet), उदरेण = by stomach (in eating forbidden food), शिरसा = by the organ (in having illicit intercourse), रात्रिः = the God of night, तत् = that, अवलुम्पतु = may destroy, यत् किञ्च च = and whatever, दुरितम् = sin, मयि = in me, इदम् = all this, अहम् = I, माम् = me, i.e., my astral body, अमृतयोनी सूर्ये ज्योतिषि = in the immortal cause, the Sūrya, the Luminous, जुहोमि = I offer as oblation, स्वाहा = Svāhā. That is, may this water sanctified with mantra and poured into my mouth be as if an oblation.

Translation :—May Sūrya, and Manyu, and Manyupatis protect me from the sins caused by (my) manyu. Whatever sin I may have committed in the night—whatever by mind, or speech or hands or feet or stomach or organ, may Rātri destroy that. Whatever sin there may be in me, and myself also, all that I offer in the Immortal cause—the Sūrya the self-luminous (to be burnt up). Svāhā.

May the sun (Sūrya), sacrifice (Manyu), the regent of the firmament, and other deities who preside over sacrifice (Manyupatayaś cha), defend me (Rakṣantām) from the sin arising from the imperfect performance of a religious ceremony (Manyu-kṛitebhyaḥ pāpebhayaḥ.) Whatever sin I have committed by night, in thought, word or deed, be that cancelled by day. Whatever sin be in me, may that be far removed. I offer this water to the sun, whose light irradiates my heart, who sprung from the immortal essence. Be this oblation efficacious.

Another translation of this mantra is:—May the Supreme Brahman called Sūrya, and may the presiding Deva of anger and may the Great Souls, who have conquered anger, protect me from the sins committed by my spirit of anger (Manyu). Whatever sin I have committed by night through my mind, speech, or hands or feet, or stomach or the organ, may Day destroy all that sin and its author (my egoism). I throw it (to be consumed) into this Sun, the luminous cause of Immortality, the Supreme Brahman. Svāhā, let it be efficacious.

(Prayoga):—With the above mantra let him sip water thrice through the Brahma Tirtha.

III. MĀRJANAM.

॥ ततो मर्जनं कुर्यात् ॥

अर्धर्षया आक्षिपेत् ऊर्ध्वमर्धर्षया क्षिपेदधः ।

ओं आपो हिष्टेति नवर्चस्य सूक्तस्य सिन्धुद्वीपश्चरारापो देवता गायत्रीछन्दः
पञ्चमी वर्धमाना सप्तप्रतिष्ठा अष्टमाद्यनुष्टुपछन्दः आपो मार्जने विनियोगः ।

ओम् । आपोहिष्टामयोभुवः तान ऊर्जे दधातन । महेरणाचक्षसे ॥ १ ॥

ओम् । यो वः शिवतमोरसः तस्य भाजयतेह नः । उशतीरिव मातरः ॥ २ ॥

ओम् । तस्माद्भरङ्ग मामवः यस्य क्षयायजिन्वथ । आपो जनयथा च नः ॥ ३ ॥

ओम् । शन्नो देवीरभिष्टये आपो भवन्तु पीतये । शंयोरभिस्रवन्तु नः ॥ ४ ॥

ओम् । ईशानावार्याणां क्षयन्तीश्चर्षणीनाम् । आपो याचामि भेषजम् ॥ ५ ॥

ओम् । अप्सु मे सोमोद्भ्रवीदन्तर्विश्वानि भेषजा । अग्निं च विश्वशम्भुवम् ॥ ६ ॥

ओम् । आपः पृणीत भेषजम् वरुणतन्वे मम । ज्योक् च सूर्य दृशे ॥ ७ ॥

ओम् । इदमापः प्रवहत यत्किञ्च दुरितं मयि । यद्वाहमभिद्रोह यद्वा शोषे उतानृतम् ॥ ८ ॥

ओम् । आपोऽभ्यान्वचारिषं रसेन समगस्महि । पयस्वानन्न आगहि तमासं सृज वर्चसा ॥ ९ ॥

ओम् । सलुषीस्तदपसो दिवा नक्तं च सलुषी । वरेण्यक्रतुरहमपो देवी रूपह्वये ॥ १० ॥

ओं । द्रुपदादिव मुमुचानः स्विन्नः स्नातोमलादिव । पूतंपवित्रेष्वेवाज्यमापः शुन्धन्तुमैनसः ११

(Yajur Veda. XX. 20.)

इस्मेतैः कुशै मर्जनं कुर्यात् ।

Then let him perform Mārjanam with the following nine mantras. With half of each mantra let him throw the water up, and with the other half let him throw it down.

Note:—The mantras are really eleven, but they are treated as nine by considering the mantras 5, 6, and 7 as one composite mantra or a Trich; and so the whole is considered as consisting of nine Riks.

(*Viniyoga*):—Of the Sûkta or hymn consisting of nine Rîchas beginning with 'Om âpo-hiṣṭa &c,' the seer is Sindhu-dvîpa, the Devatâ is God the All-pervading, under the name of Apas, and the metre is Gâyatri, the fifth Rîk is elongated (consisting of three Rîks), while the seventh and eighth Rîks are of Anuṣṭup-metre and employed in Apo-mârjanam.

(1) O Apas, verily as ye are the giver of mental joy (Mayah), as well as ye give us physical strength by food (Ūrja), so give us the sight of the mighty delight (of emancipation).

(2) Here grant to us a share of bliss (Rasa), that most auspicious bliss (Rasa) of Yours, Like mothers in their longing love.

(3) For you we fain would go to him to whose abode ye send us forth, And, Apas, give us procreant strength.

(4) Ye, Apas, be to us for joy, O Shining One, for our aid and bliss : Let ye stream health and wealth to us.

(5) Ye are lords of food and wealth and giver of abodes to men, O Apas, I pray to ye for balm.

(6) The Beautiful Soma has told me, that all balms are in Apas, stored, As well as Agni who blesseth all.

(7) O Apas, teem with medicine to keep my body safe from harm, So that I long may see the sun.

(8) Ye Apas, wash away this stain and whatsoever taint be here, Each sinful wrong that I have done and every harmless curse of mine.

(9) Ye Apas, I this day have sought, and to your moisture have we come : O Agni, rich in milk, come thou, and with thy splendour cover me.

(10) The constant currents of Apas flow through day and night unceasingly, The shining Apas I beseech, I whose deeds are excellent.

(11) As one unfasted from a stake, or cleansed by bathing after toil, As butter which the sieve hath purged, let Apas clean me from my sin.

Prayoga:—With the above mantras let him perform Mârjana by sprinkling water with the Kuśas, by throwing it on his head, (or towards the sky) and on the ground, as directed before.

COMMENTARY ON MÂRJANA MANTRAS.

(Rig Veda, X.9.1., Atharva 1.5.1.)

ओं । आपो हिष्ठा मयोभुवस्तान ऊर्जे दधातन । महे रणाय चक्षसे ॥

आपः । हि । स्थ । मयः । भुवः । ताः । नः । ऊर्जे । दधातन । महे । रणाय चक्षसे ॥

Sanskrit Meaning.

Sāyana.—हि (अस्मान् कारणात्) आपः (यायूयम्) मयो भुवः (सुक्तस्य भावयित्र्यः) स्थ (भवश्च) ताः (तादृश्यो युयं) नः (अस्मान्) ऊर्जे (अन्नाय) दधातन (अतः अन्नप्राप्तियोग्यान्स्मान् कुर्वत

अस्मभ्यं दत्तेत्यर्थः) । महे (महते) रथाय (रमणीयाय) चक्षते (दर्शनाय सम्यक् ज्ञानाय च धत्त अस्मान् सम्यक् ज्ञानं प्रति योग्यान् कुरुतेत्यर्थः) ।

Word-meaning: आपः = waters, हि = because, इया = स्य = you are, मयोभुवः = sources of happiness, (mayah means pleasantness), ताः = therefore, नः = us (who desire happiness), उर्जे = food (i.e., by giving us food) दधातन = support (i.e., nourish us by giving us strengthening food which is pleasant). महे = with the great or the adorable, रथाय = delightful or sounding (sounds which teach the mysteries of the Upaniṣads) चक्षते = manifesting (by unveiling the desired object which one wanted to see throughout his long life). The word दधातन "support ye" should be supplied to complete the sentence.

*Translation :—*O ye Apas! since you are the sources of pleasure, support us, therefore, by giving us strengthening food, (and nourish us by giving us) great and delightful desired objects (or by teaching us the adorable sounds through which we may find the ineffable bliss of God-vision.)

Since ye are kindly waters, do ye set us unto refreshment (urj), unto sight of great joy.

Grammatical Notes : (1) स्य is 2nd person, plural, present tense of अस् to be, the अ is elided by I. 2. 4. read with VI. 4. 111. The verb retains its accent by VIII. 1. 34; the स् is changed to ष् and thereby थ to ठ, because it is preceded by इ (VIII. 3. 106) the final आ is lengthened by VI. 3. 137.

(2) मयोभुवः pl. of मयोभू is formed by adding क्तिप् to the root भू having causative force, and preceded by the upapada मयस्. The व् is not substituted in the plural, i.e., the form is not मयोभ्वः as required by VI. 4. 83, because of the prohibition in VI. 4. 85. The krit formed word भू retains its original accent because of the upapada, see VI. 2. 139.

(3) उर्जे is the dative singular of उर्ज. It is derived from उर्ज बलप्राप्त्यनयोः to be strong, to be alive, by the affix क्तिप् (III. 2. 76). The dative has the force of तादर्थ्य "for the purpose of that"; see II. 3. 13 Vārt. The accent is on the case affix by VI. 1. 168 as the stem is monosyllabic.

(4) दधातन is the Imperative 2nd person plural of दुधाञ् धारणपोषणयोः "to support, to nourish." The affix त् of the Plural is replaced by तनप् by VII. 1. 45. The affix has an indicatory प् and is non-ङित् (I. 2. 4), and therefore the आ of धा is not elided, as otherwise required by VI. 4. 112. The whole word is accentless because it is preceded by a noun (VIII. 1. 28.)

(5) महे is dative singular of महत् the final त् is elided irregularly. Or it is the dative singular of the Noun मह formed from the root मह दृक्पाञ्च to adore, with the affix क्तिप्.

(6) रणाय is dative singular of रण. It is formed from the root रम् with the affix ल्युट् in the sense of भाव or condition. The proper form is रमण, but here the final म् of रम् is elided as a Vedic anomaly.*

* The roots अण रण वण शब्दार्थाः mean to 'make sound.' From this root रण the word रण is formed by adding to it the affix अप्. (See III. 3. 58.) The affix being पित् is anudatta, therefore, the root retains its accent in the word रण. The force, of dative in all the above words is that of "for the purpose of."

(7) चक्षसे is dative singular of चक्ष. It is formed from the root चक्ष् with the affix असुन् (Un. IV. 233). The affix is treated as शित्, and being Sârvadhâtuka स्याज् is not substituted for चक्ष् to perceive, to tell, otherwise required by II. 4. 54. The word is acutely accented on the first because it is formed by the नित् affix असुन् (VI. I. 197).

Ye waters, truly bring us bliss, so help ye us to strength and power; that we may look on great delight. Or Ye waters are the source of bliss, so help ye us to energy. —Griffith.

MÂRJANA MANTRA II.

(Atharva Veda I. 5. 2. Rig Veda X. 9. 2.)

ओं । वः शिवतमो रसस्तस्य भाजयते इह नः । उशतीरिव मातरः ॥

Pada. यः । वः । शिवतमः । रसः । तस्य । भाजयत । इह । नः । उशतीः इव मातरः ॥

(हे आपः) वः (युष्माकं स्वभूतः) यो रसः शिवतमः (सुखतमः) इह (अस्मिन् लोके) तस्य (तं रसं) नः (अस्मान्) भाजयत (सेवयत उपयोगयतेत्यर्थः) तत्र दृष्टान्तः—उशतीरिव (उशत्य इव पुत्रसमृद्धिं कामयमाना) मातरः (स्तन्य रसं यथा भाजयन्ति प्रापयन्ति तद्वत्)

English meaning :—यः = That (which is), वः = your, शिवतमः = most auspicious, रसः = essence, तस्य = of that or in that, भाजयत = make us a participator, or nourish ye with that essence, इह = here, in this world, नः = us, उशतीः = well wishing, इव = like, मातरः = mothers.

Translation :—O Apas ! Nourish us here with that essence of yours which is most auspicious, as the well-wishing mothers (nourish their children with the milk of their breast).

What is your most propitious savor (rasa), of that make us share here, like zealous mothers.

Grammatical Notes :—(1) तस्य has the force of dative though the form is genitive, see I. 4. 32 Vâr. 1. Or the genitive has the force of denoting 'a portion'; i.e., "give us a portion of that essence."

(2) भाजयत is imperative, 2nd person, plural of the causative of भज् सेवायाम्. The causative शिच् is added by III. 1. 26. The force of Imperative is that of entreaty or prayer. The word is thus formed, भज् + शिच् + शप् + अ + त = भाजे + अ + त = भाजयत ॥ The शप् affix is anudatta, because it is पित् (III. 1. 4), त is anudatta by VI. 1. 186; therefore, the word is middle-acute by the पित् accent of शिच् (VI. 1. 163). It loses this accent also by VIII. 1. 28.

(3) **उशतीः** is the plural number nominative case of the feminine noun **उशती**. It is derived from the Adâdi root **वश कान्ती** 'to desire or wish.' To the root is added the present participial affix **शच्**, which being a Sârvaadhâtuka affix and not having an indicatory **प्** is **ङिच्** (I. 2. 4.) Being **ङिच्** it causes the vocalisation of the semi-vowel **व** into **व** by VI. 1. 16. So we have **उशन्** as pres. part. to which is added **ङीप्** in the feminine by IV. 1. 6. The participle is acute on **श** by the affix accent (III. 1. 2.), but the **इ** of the feminine becomes acute by V. 1. 273. In the Plural **जस्** is added to **उशती** and by VI. 1. 106 a single long vowel is substituted for **इ × अ**. The other form is **उशत्यः**. The word **उशतीः** is compounded with **इव**, the case-affix is not elided, and the former word retains its accent, by a Vârtika under II. 2. 18 (see my *Ashtâdhyâyi*, p. 264.)

Translation.—Here grant to us a share of dew, that most auspicious dew of yours, like mothers in their longing love.

Or

Give us a portion of the juice, the most auspicious that ye have. Griffith.

MÂRJANA MANTRA. III.

(Atharva Veda I. 5. 3). (Rig Veda X. 9. 3.)

ओं । तस्मा अरं गमाम वो यस्य क्षयाय जिव्वथ । आपो जनयथा च नः ॥ ३ ॥

तस्मै । अरम् । गमाम् । वः । यस्य । क्षयाय । जिव्वथ ॥ आपः । जनयथ । च । नः ।

(हे) आपो (यूयं) यस्य (पापस्य) क्षयाय (विनाशाय अस्मान्) जिव्वथ (प्रीययथ) तस्मै (तादृशाय पापक्षयाय) अरं (क्षिप्रं) वो (युष्मान्) गमाम् (गमयाम वयं शिरसि प्रक्षिपामेत्यर्थः) (यद्वायस्याज्ञस्य) क्षयाय (निवासार्थं यूयमोषधीः) जिव्वथ (तर्पयथ तस्मै तदन्नमुद्दिश्य वयं अरं अन्नं पर्याप्तं यथा भवति तथा वो युष्मान् गमाम गच्छाम) (क्षिप्रु हे) आपः नः (अस्मान्) जनयथ (च पुत्रपौत्रादिजनने प्रयोजयतेत्यर्थः) ।

English meaning : तस्मै = for the sake of that (i.e., in order to obtain food for enjoyment as mentioned in the last verse). अरम् = fully, गमाम = let us go, वः = to you, यस्य = of which (food), क्षयाय = for increase, जिव्वथ = you grow (plants, &c.). आपः = O Apas !, जनयथ = give progeny, च = and, नः = to us.

Another meaning : हे आपः = O Apas ! यस्य = of which, (sins पापस्य), क्षयाय = विनाशाय for destroying, अस्मान् जिव्वथ = प्रीयनाय, you are ready, तस्मै = तादृशाय, पापक्षयाय for that destruction of sins, अरं = क्षिप्रं quickly, वः = युष्मान् you, गमाम = गमयाम may carry (i.e., शिरसि प्रक्षिपाम we may pour ye on our heads), हे आपः = O Apas ! नः अस्मान् us, जनयथ = पौत्रादिजनने प्रयोजयथ, make us produce progeny.

Translation :—O Apas ! We fully approach you for the sake of the food, for the increase of which you produce plants ; O Apas ! reproduce us (in the shape of our sons and grandsons,) O Apas ! We quickly pour you (on our heads) for (the destruction) of those (sins) to destroy which you are ready to help us. O Apas ! Cause us to produce (sons and grandsons).

We would satisfy you in order to that to the possession of which ye quicken, O waters, and generate us.

Grammatical Notes : (1) तस्म is in the dative case having the force of "for the purpose of that."

(2) अरम् is another form of अलम् the ल is changed to र by a Vâr-tika under VIII. 2. 18. (see my Ashtādhyâyi, page 1551).

(3) गमास is the Imperative 1st person, plural of गम् 'to go.' the Imperative has the force of 'entreaty or prayer.' The augment आ is elided by III. 4. 92. The विकाराना शप् is elided by II. 4. 37. Or it is the Aorist (लुङ्) form of गम् the Aorist having the force of Imperative in the Vedas by III. 4. 6. The Aorist is formed by अङ् affix. because the root गम् has an indicatory लृ in the Dhātu pāṭha. See III. 1. 55. The augment अट् is not added by VI. 4. 75.

(4) वः is accusative plural of युष्मद्. VIII. 1. 21. It is wholly anudatta by VIII. 1. 18.

(5) वयाय is dative singular of वय. It is derived from चि निवासगयोः 'to dwell and go, 'with the affix अच् III. 3. 56. It would have been finally acute because it is formed with a चिन् affix (VI. 1. 163), but it is first acute by VI. 1. 201.

(6) जिन्वथ is 2nd person plural of जिवि प्रीयनाथ, to satisfy ; as it has an indicatory इ, it takes the नृ. The शप् is anudatta because of प (III. 1. 4) ; the personal ending थ is also anudatta by VI. 1. 186 ; therefore the accent is on the first syllable, i.e., the root retains its accent as the two affixes शप् and थ added to it are both accentless. The verb does not lose its accent as required by VIII. 1. 28, because it is preceded by यस्य (VIII. 1. 66).

(7) जनयथ is the Causative 2nd per. plural of जन् 'to produce.' This root belongs to Ghatâdi class (Bhuâdi 800, &c.) and is मित् ; and consequently it is not lengthened before the causative णिच्. VI. 4. 92. Of the three affixes added to this root, viz., इ (णिच्) ओ (शप्) and थ the last two are accentless for the reason given above. So the णिच् accent remains. Therefore the accent is on the अ of न ॥ The rule VIII. 2. 28. does not apply because आपः being in the vocative case is considered as non-existent. VIII. 1. 72. The final अ of जनयथ is lengthened by VI. 3. 137.

*Translation :—*For you we fain would go to him to whose abode ye send us forth, and waters, give us procreant strength. Or to you we gladly come for him to whose abode ye send us on.—Griffith.

*Note by Mr. Griffith :—*The purport of this stanza appears to be:—If you direct us and strengthen us for the work, we are ready and willing to visit any worshipper of yours in whose house we may perform sacrifice in your honour. Give us procreant strength : ye give us power to generate, that is, to produce or perform the sacrifice which may be regarded as the offspring of the officiating priests. Professor Grassman translates the pāda by:—'Ihr Wasser machet kräftig uns.' Ye waters make us powerful. But the

force of *jan* in *janayatha*, signifying generation, procreation, should be preserved. Professor Weber translates the first line differently:—‘We bear you thither to the man whose habitation ye befriend.’ Sāyana’s authority (Commentary on Sāmaveda II. ix. ii. 10. 8) supports this interpretation of *gamāna* as causative-*gama-yāma*; but it is not in accordance with Vedic use. Benfey (Die Hymen des Sāma-Veda) says in note 2, p. 223:—‘I now take *aram gam* as meaning to go edrning to go in order to adorn, to glorify, and accordingly he translates stanza 3 of this Hymn in Sāma-Veda:—We glorify this man of yours, the man whose lordship ye befriend, and, Waters, make us rich in fruit. My version of the stanza is based on Ludwig’s translation and Commentary (Der Rigveda, I. p. 189, and IV. p. 180).

MĀRJANA MANTRA IV.

-(Rig Veda X. 9. 4. Atharva Veda I. 6. 1).

ओं शन्नो देवीरभिष्टये आपो भवन्तु पीतये । शंयो रमिस्त्रवन्तु नः ॥

Pada :—शम् । नः । देवीः । अभिष्टये । आपः । भवन्तु । पीतये । शम् । योः ।

अभि । स्त्रवन्तु । नः ॥

Sāyana.—देवीः (देव्यः द्योतनादिगुणयुक्ताः) आपः नः (अस्माकम्), अभिष्टये (अभियजनाय or अभितः सर्वतो यागार्थं) शं (सुखं भवन्तु or सुखकारिण्यो भवन्तु); पीतये (पानाय च शं) भवन्तु (पीयमानाः आपः स्वादुतमाः सुखाय भवन्तु); नः (अस्माकं) शं (शमनाय रोगार्थी), योः (यावनाय च भयानाम्), अभिस्त्रवन्तु (अस्मदाभिमुख्येन गच्छन्तु) or (अस्माकम् इपरि शुद्ध्यर्थं सिंचन्तु) ॥

Word-meaning :—देवीः आपः=The Divine or effulgent waters, अभिष्टये=for the sake of sacrifice, शं नः भवन्तु=be propitious to us, पीतये=(so also) for drinking, अभिस्त्रवन्तु let them be poured over, नः=us, शं=for the sake of destroying (present diseases), योः=and warding (fears of future diseases).

Translation :—May the Effulgent Waters be propitious in all our sacrifices, and for our drinking purposes; may they pour down upon us, removing present diseases and warding off future illnesses.

Or,

Be the divine waters weal for us in order to assistance, to drink; weal (and) health flow they unto us, (Atharva Veda VI. 1).

The Waters be to us for drink, Goddesses, for our aid and bliss; Let them stream health and wealth to us. (Griffith).

Grammatical Notes :—(1) The word *Devīḥ* is Vedic plural of the singular *Devī*. The modern plural would be *Devyai*.

(2) *Abhiṣṭaye* (dative singular of *abhiṣṭi*)-*abhi-yajanāya*. It comes from the *यज्* *Yaḥ*. The *य* *Ya* is changed into *इ* *I* by Paṇini VI. 1. 16. read with VI. 1. 15. The *ज*, *Ja*, is changed into *ष*, *Ṣa*, by Paṇini VIII. 2. 37.

(3) *पीतये*, *Pīṭaye*, comes from the *पि*, *Pā*, to drink, and the long *आ*, *Ā*, is changed into *ई*, *ī*, by Paṇini VI. 4. 66, and *पीतये*, *Pīṭaye*, *पानाय* *Pānāya*. Thus *पा + ति* (क्तिन्)=*पीति* the dative singular of which is *पीतये* *Pīṭaye*.

(4) *शम् योः* *Śam yoh*, *शम्* *Śam* means to heal the diseases from which one is already suffering, and *योः*, *Yoh*, means to remove the diseases not yet come, but impending. Therefore, *शम् योः*, *Śam yoh*, means health and prosperity. *Śam* comes from the *शम्*, *śam*, to heal, and *योः*; *Yoh*, comes from the *यु*, *Yu*, “to join, to separate.”

MÂRJANA MANTRA V.

RV. X. 9. 5.

AV. I. 5. 4.

ईशाना वार्याणां क्षयन्तीश्चर्षणीनाम् ।

आपो याचामि भेषजम् ।

Padapáṭha—ईशानाः । वार्याणाम् । क्षयन्तीः । चर्षणीनाम् ॥

अपः । याचामि भेषजम् ॥

Sáyaṇa—वार्याणां (वारिप्रभवानां व्रीहियवादीनां यद्वा वरणीयानां धनानां) ईशाना (ईश्वराः) चर्षणीनाम् (मनुष्याणां) क्षयन्तीः (निवासयित्रीः) अपः (उदकानि) भेषजं (सुखनामैतत् पापापनोदकं सुखं) याचामि (अहं प्रार्थये) ।

Word meaning in English:—*Īśānāḥ*, Lords, the Regulators; *Vâr-yâṇām*, of desirable riches. It is said that gold was produced in the waters of the ocean. The story is that *Āpas* were the wives of *Varuṇa*, and they meditated on *Agni*, who appeared before them, and the seed that fell from *Agni* became gold. It comes from the root "*Vṛi*," "to choose" with the affix "*Nyat*" by *Paṇinī Sūtra* III. 1. 24. The *Udatta* accent is on the first syllable of *Vâryâṇām*. *Kṣayantīḥ*, abodes, from the root "*Kṣi*," "to dwell." It is a feminine of the present participle "*Kṣayat*." The *Udatta* accent is on the first syllable by *dhātu-svar*. *Charṣaṇīnām*, of men. The force of genitive is here that of the dative, *viz.*, for the sake of men. The accent is on the syllable "*Nām*." *Apāḥ*, the waters. *Yāchāmi*, I pray to. *Bheṣajam*, medicine, balm, the remedy to cure diseases etc.

The verb "*Yāchāmi*" is accentless.

The word "*Charṣaṇī*" is a Vedic term denoting "man," as we find in the *Nirukta* III. 7. 1.

Translation:—Of the waters, having mastery of desirable things, ruling over human beings (*charṣaṇī*), I ask a remedy. (*Whitney*).

I pray the Floods to send us balm, those who bear rule o'er precious things,

And have supreme control of men. (*Griffith*).

Of the waters, having mastery of desirable things, ruling over human beings (*charṣaṇī*), I ask a remedy.

MÂRJANA MANTRA VI.

RV. X. 9. 6.

AV. I. 6. 2.

अप्सु मे सोमो अब्रवीदन्तर्विश्वानि भेषजा ।

अग्निं च विश्वशंसुवम् अश्वविश्वभेषजीः ॥

Padapáṭha—अप्सु । मे । सोमः । अब्रवीत् । अन्तः । विश्वानि । भेषजा ।

अग्निं । च । विश्वशंसुवम् ॥ आपः । च विश्वभेषजीः ॥

Sāyana—अप्सु (उदकेषु, जलेषु); अन्तः (मध्ये) विश्वानि (सर्वाणि) × भेषजा = भेषजानि (औषधानि, सर्वरोगनिवर्तकानि औषधानि सन्तीति); सोमः (एतन्नामा देवः) मे (ममाम्, मन्त्रदशिने) अब्रवीत् (उपदिष्टवान्) । (तथा) विश्वशंभुषम् (विश्वस्य जगतः सुखकरम्) अग्नि ।

Word meaning:—Apsu, within the waters. Me, to me, the seer of the hymn. Soma, god Soma. Abravit, has told. Antaḥ, within. Viśvāni, all. Bheṣajā, remedies. Agniḥ, the god Agni. Cha, and. Viśvaśambhuvam, doing good to all, giving pleasure to the whole world. This word may be taken as a Bahuvrihi compound also, and then it will be considered as a proper name like Viśvāmitra, Viśvadeva, etc. The accent would then be governed by Paṇinī VI. 2. 106.

Translation:—Within the waters, Soma told me, are all remedies, and Agni (fire) wealful for all. (Whitney and Lanman).

Within the Waters—Soma thus hath told me—dwell all balms that heal,

And Agni, he who blesseth all. (Griffith).

Note by Griffith:—The meaning is that the poet, under the inspiration produced by draughts of Soma juice, has perceived that water possesses healing virtue, and that the waters of the firmament—that is, clouds—contain purifying and health-giving fire or Agni in the shape of lightning.

MARJANA MANTRA VII.

AV. I. 6. 3. RV. X. 9. 9 or I. 23. 21.

आपः पृणीत भेषज वरुथं तन्वे मम ।

ज्योक् च सूर्यं दृशे ॥

Padapāṭha—आपः । पृणीत । भेषजम् । वरुथम् । तन्वे । मम ।

ज्योक् । च । सूर्यम् । दृशे ॥

Sāyana—(हे) आपः (सूर्यं) मम तन्वे (मदीयस्य शरीरस्य) । वरुथं (वारकं ज्वरादिसर्वरोगनिवर्तनम्) भेषजम् (औषधम्) पृणीत (पूरयत, यथा मम शरीरं व्याधयो न स्पृशन्ति तथा औषधं प्रयच्छतेत्यर्थः) । ज्योक् (चिरकाळं) सूर्यं (सर्वेषां प्राण्यप्रदत्वेन प्रेरकम् आदित्यं) दृशे (द्रष्टुम्, चिरकाळं जीवितुम् इत्यर्थः) ।

Word meaning:—Āpaḥ, waters. Priṇīta, bestow, fill. Bheṣajam, medicine, remedy. Varūtham, destroyer of illness, protection. Tanve, in the body, for my body. Mama, my. Jyok, long, always. Cha, and. Sūryam, the Sun. Dṛiṣe, to see.

Grammatical Notes:—(1) Priṇīta, comes from the √Pri, to nourish, to fill. It is second person, plural, imperative. It belongs to Kriyādi class, and the ā of nā is changed into long ī by Paṇinī VI. 4. 11 3. The accent is on the last syllable.

(2) Varūtham, comes from the √Vri, “to conquer.” It is formed by Unādi affix ‘ūthan.’ The accent is on the first syllable, because the affix is nit. Tanve, it has svarita accent, by Paṇinī VIII. 2. 4.

(3) *Driśe*, is an indeclinable, formed by Paṇini III. 4. 11.

Translation :—O waters, bestow a remedy, protection (*varātha*) for my body, and long to see the sun. (Whitney).

MARJANA MANTRA VIII.

RV. I. 23. 22. or X 9. 8.

इदमापः प्रवहत यत्किंच दुरितं मयि ।

यद्वाहमभिदुद्रोह यद्वा शेप उतानृतम् ॥

Padapāṭha—इदम् । आपः । प्र । वहत । यत् । किम् । च । दुःइतम् । मयि ।

यत् । वा । अहम् । अभिदुद्रोह । यत् । वा । शेपे । उत । अनृतम् ॥

Sāyana—मयि (यजमाने) यत्किं च दुरितं (अज्ञानाश्रिपन्नं), वा (अथवा) अहं (यजमानः) अभिदुद्रोह (सर्वतो बुद्धिपूर्वकं द्रोहं कृतवानस्मि) वा (अथवा) शेपे (साधुजनं शसवानस्मि इति यदस्ति) उत (अपि च) अनृतम् (उक्तवान् इति यदस्ति) (तत्) इदम् (सर्वमपराधजातं) (हे) आपः प्रवहत (मत्तोपनीयं प्रवाहेणान्यतो नयत) ।

Word meaning :—Mayi, in me (the Yajamāna); yat-kiṃ cha, whatever; duritam, bad conduct, sin (committed through ignorance); vā, or; aham, I, the sacrificer; abhi-dudroha, have committed evil, have hated (fathers etc.), or have worked evil consciously against any body; vā, or; sepe, I have cursed (good men), or have taken false oath (to get rid of a liability towards my creditor); yat, whatever; uta, also; anṛitam, falsehood; idam, this, the whole mass of my guilt; āpaḥ, O Waters; pravahata, remove away, wash away, carry forth.

Grammatical Notes :—(1) Mayi (मयि), has Udātta accent on the first syllable. It is formed from 'asmad' (अस्मद्) by VIII. 2. 91. and 97 read with VI. 1. 97. and VII. 2. 89. Therefore, the vowel following 'ma' (म), viz., the vowel 'a' (अ) gets Ekadeśa Udātta accent.

(2) 'Dudroha' (दुद्रोह) is Perfect of "Druh" (दुह), "to hate." The accent is on O (ओ) by VI. 1. 193, because the affix ṇal has an indicatory 'l' (ल).

'Sepe' (शेपे), is perfect of the √Sapa (शप्), "to curse," "to swear." Its accent is on the final by 'Pratyaya svar' (प्रत्ययस्वर).

Translation :—Whatever sin is found in me, whatever evil I have wrought,
If I have lied or falsely sworn, Waters, remove it far from me.

Note :—The reading of Atharva Veda VII. 89 (94). 3 is somewhat different :—

इदमापः प्र वहतावयं च मलं च यत् । यद्वाभिदुद्रोहानृतं यच्च शेपे अभीरुयम् ॥

"O waters, do ye carry forth both this reproach and what is foul (mala), and what untruth I have uttered in hate, and what I have sworn fearlessly (to get rid of the debt of my creditor)."—Whitney.

The word abhîrunam is thus derived by Pt. Kṣema-karaṇa-dāsa Trivedi, the learned. Translator of Atharvaveda:—

भी + इनत् (Un. III. 55). Add augment इत् + भी + इ + इनत्. The affix being treated as क्ति there is no guṇa. = भीरुण् “fearing.” अभीरुणम् “fearless” i.e., sinless.

The meaning then would be “when I have cursed (a sinless and consequently) a fearless person.”

See also Vajasaneya Saṁhitâ VI. 17 and the commentary of Uvâṭa and Mahidhara thereon.

MARJANA MANTRA IX.

RV. I. 28. 23. or X 9. 9.

आपो अद्यान्व चारिषं रसेन समगस्महि ।

पयस्वानग्ना आगहि तं मांसं सृज वर्चसा ॥

Padapāṭha—आपः । अद्य । अन्तु । अचारिषम् । रसेन । सम् । अगस्महि ।

पयस्वान् । अग्ने । आ । गहि । तम् । मा । सम् । सृज । वर्चसा ॥

Sāyana—अद्य अस्मिन् दिने (अवभृथार्थम्) आपः अन्वचारिषं (जलान्यनुप्रविष्टोऽस्मि प्रविश्य च) रसेन (जलसारेण) समगस्महि (संगतास्मः) ॥ (हे) अग्ने पयस्वान् (जले वर्तमानत्वेन पयोयुक्तत्वं) आगहि (अस्मिन्कर्मण्यागच्छ) । तं मांसं (तादृशं स्नानं मां) वर्चसा (तेजसा) संसृज (संयोजय)

Word-meaning in English :—*Ādya*, अद्य, to-day (for the sake of Avabhṛitha bath) ; *Āpah anva-chāriṣam*, आपः अन्वचारिषं, I have entered the waters (and having entered), *rasena*, रसेन, through the essence of water ; *samagasmahi*, समगस्महि, we have come in contact ; *Agne*, अग्ने O Agni ; *payasvān*, पयस्वान्, O full of milk, or fluid (because Agni dwells in water) ; *āgahi*, आगहि, come thou (to this sacrifice) ; *tam*, तं, that me (who was thus bathed) ; *varchasā*, वर्चसा, with splendour, lustre ; *sam-sṛija* संसृज, unite.

Grammatical Notes :—‘*Āpah*’ आपः, though in the nominative plural, it really has the force of accusative plural here. ‘*Achāriṣam*,’ अचारिषम्, from √*Char*, ‘to go.’ It is in aorist, चर + च्छि = चरसिच = च्छि (III. 1. 44) = चर + इट् + सिच्. (VII. 2. 35) = अम् ॥ At this stage, the rule नेटि (VII. 2. 4) would have prevented vṛiddhi, but for अतोऽङ्गान्तस्य (VII. 2. 2.) and so we have अचारिषम् in the 1st Per. Sing.

अगस्महि is also aorist of गम् “to go” in the *Ātmanepada* by I. 3. 29. गम् + च्छि + गम् + सिच् = च्छि. The affix requires to be elided after √*Gam* by II. 4. 80, but it is not so, as a Chhāndas irregularity. The augment इट् (VII. 2. 35) is prevented by VII. 2. 10. The affix सिच् is considered as क्ति by I. 2. 13. and the nasal म् is elided by VI. 4. 37. The affix इ of the Imperative in गहि is not elided by VI. 4. 105

because of VI. 4. 22. Thus गम् = अहि = ग + नहि (VI. 4. 37) = गहि or आगोह.

Translation :—The Waters I this day have sought, and to their moisture have we come :

O Agni, rich in milk, come thou, and with thy splendour cover me.

A. V. VI. 23. 1.

सस्रुषीस्तदपसो दिवा नक्तं च सस्रुषीः ।

वरेण्यक्रतुर्हमपो देवीरुपं ह्वये ॥

Padapāṭha. सस्रुषीः । तत् । अपसः । दिवा । नक्तम् । च । सस्रुषीः ।

वरेण्यक्रतुः । अहम् । अपः । देवीः । उप । ह्वये ॥

Sāyana. तत् (प्रसिद्धं सर्वप्राणिजीवनात्मकं रूपं) सस्रुषीः (प्रासवतीः), अपसः (अपस्वतीः) (अपसा जगद्रक्षणकर्मणा युक्ताः) दिवा नक्तं च (अहोरात्रोपलक्षितं कृत्स्नं कालम् अविच्छेदेन) सस्रुषीः (सरणशीलाः प्रवहणशीलाः) । (ईदृशीः) देवीरपः वरेण्यक्रतुः (प्रशस्तकर्मा) अहम् उप ह्वये (समीपे आह्वयमि) (यद्वा) उपहवः (अनुज्ञा, तां याचामहे) ।

tat, 'that' (the well known form which is the life of all living beings); सस्रुषीः; sasruṣiḥ, 'obtained, flowing, restless'; अपसः; apasah, 'containing water, engaged in protecting the world'; दिवा नक्तं च diva naktam cha, 'day and night'; सस्रुषीः; sasruṣiḥ, flowing unceasingly in the act of protecting the world'; देवीरपः, devīr apah, 'the goddesses waters'; वरेण्यक्रतुः, vareṇeya kratuh, 'of excellent activity'; अहम् aham 'I'; उप ह्वये up a hvaye, 'invoke to approach near, or I ask their permission'.

Grammatical Notes : अपसः. apasah, is equal to 'apasvatiḥ'. The affix denoting Matup pratyaya is elided.

सस्रुषी : sasruṣiḥ, is derived from the $\sqrt{\text{sri}}$, 'to go'. It is formed by the Vedic affix 'kvāsu' added with the force of perfect (लिट्, lit). The feminine affix डीप्, nīp is added by Panini IV. 1. 6. The व va of the affix वस्, vas (a form assumed by कसु, kavasu), is changed to उ, u by Pāṇini VI. 4. 131.

सृ + कसु (P. III. 2. 107) = ससृ + वस् = ससृ + उस् (P. VI. 4. 131) = सस्रुस् । Add the feminine affix डीप्, and we get सस्रुषी ।

Translation :—Here flow the restless ones, the flow unceasing through the day and night.

Most excellently wise I call the Goddess Waters hitherward. (Griffith). Flowing on, devoted to it; by day and by night flowing on; I, of desirable activity, call upon the heavenly waters. (Whitney).

I invoke (to approach me) the goddesses Āpas, I of the excellent deeds. (I invoke those goddesses) to continually flow day and night, full of water (apasah), and devoted to (sasruṣiḥ), or who has attained the position of that (the Life-giver of all creatures). (Sāyana).

IV. AGHAMARṢAṆA.

॥ ततः अघमर्षणम् ॥

ऋतञ्चेत्यघमर्षणं ऋषिरनुष्टुपछन्दो भाववृत्तो देवता अश्वमेधावभृथे विनियोगः ।

ओम् । ऋतं च सत्यं चाभीद्धात्तपसोऽध्यजायत । ततो रात्र्यजायत ततः समुद्रो अर्णवः ॥ १ ॥

समुद्रादर्थवादभिसंवत्सरो अजायत । अहोरात्राणि विदधद्विश्वस्य मिषतो वशी ॥ २ ॥

सूर्याचन्द्रमसौ धाता यथापूर्वमकल्पयत् । दिवं च पृथिवीं चान्तरिक्षमथो स्वः ॥ ३ ॥

(Rig. Veda X. 190. 1-3).

इति अनेन जलगण्डूपं भूमौ क्षिपेत् इतिभिः ।

Then let him perform Aghamarṣaṇa.

(*Viniyoga*) :—Of the mantras *Ritam cha satyam cha*, the seer is Aghamarṣaṇa, the metre is Anuṣṭup, the Devatā Bhāvavṛitta (a name of Brahmā), and they are employed in the final Dikṣa bath (avabhṛitha) at the close of (Aśvamedha sacrifice).

(*Mantra*) :—(1) From the highly concentrated meditation came out the Right and the True.

From that the Primal Night arose, from that the Oceanic flood.

(2) From the Ocean flood, thereafter was produced the Year.

The Lord of all living Universe then ordained the Days and Nights.

(3) The Dhâtâ then created the Sun and Moon, as in the past.

He formed the Joyful Heaven and Earth, and the Middle Region too.

(*Prayoga*) :—With this he should throw the water held in the palm of his hand on the ground. That is to say,

Direction :—Holding some water in the palm of the hand bring it near the nose; repeat once, twice, or thrice, the above mantras; and then throw the water without looking at it on the left, thinking that the person of sin has come out of one's self.

NOTE.

This is done by taking water in the hollow of the palm of the right hand, and thinking of the sin as personified and as coming out of the nostril and entering into this water. The verses *Ritam cha satyam cha*, &c., should be recited. Drive out the person of sin from the right nostril into this water, and without looking at it throw this water towards one's left on the ground. The Vâjasaneyins read also *Drupadadiva*. While reciting the Mantras the Prâṇas must be restrained. The sin is personified as having its head consisting of the sin of killing a Brâhmaṇa, the arms consist of the sin of stealing gold, the heart is made up of the sin of drinking wine, the loin is the sin of defiling the bed of one's spiritual preceptor; all the limbs are of sin, the hairs of the body are small sins, the beard and eyes are blood red, and he holds a sword and shield, and is of black colour and residing in one's heart.

V. SŪRYĀRGHA.

॥ ततः सूर्यार्घः ॥

ओम् सन्देहनामानो राक्षसांश्छेदयन् ।

इत्युक्त्वा सप्रणवव्याहृतिभिर्गायत्र्या जलाञ्जलित्रयं सूर्याय दद्यात् ।

Let him offer Argya to the Sun.

Reciting mentally "Let the Rākṣasās named Mandehas be destroyed," let him offer three handfuls of water to the sun reciting the Gāyatrī Mantra along with its Praṇava and Vyāhṛtis, viz., reciting the following :—

Om Bhūh, Bhuvah, Svah, Tat Savitur Vareṇyam Bhargo Devasya Dhīmahi; dhiyo yo naḥ prachodayāt. Om.

NOTE.

Of course, here also, the recitation of the Gāyatrī should be preceded by the Viniyoga, explaining the Seer and the metre &c., as given in the Prānâyâma Section. But here only three Vyāhṛtis are recited, and not all the seven.

The full form is repeated here :—

(Viniyoga):—Of "Om" the seer is Brahmā, the metre is Gāyatrī, and the Devatā, is Agni.

Of the great Vyāhṛtis Bhūh, Bhuvah and Svar, the seer is Prajāpati, the metres are Gāyatrī, Uṣṇik and Anuṣṭup respectively, and the Devatās are Agni, Vāyu and Āditya, respectively.

Of the Gāyatrī the seer is Viśvāmītra, the metre is Gāyatrī, the Devatā is Savitā. It is used in offering Arghya to the Sun.

Gāyatrī :—We meditate on the adorable blissful form of God, the Conscience. May He stimulate all our faculties.

Direction :—Take a handful (Añjali) of water with darbha, rice, flowers, sandal paste etc., in it, stand facing the sun, recite the Savitṛi preceded by the Vyāhṛtis and the Praṇava, and offer three such handfuls. Then perambulate saying "Asau Āditya Brahma" "That Sun is Brahma" and then sip water.

VI. SŪRYOPASTHĀNAM.

॥ ततः सूर्योपस्थानम् ॥

चित्रं देवानामिति षडृचस्य सूक्तस्य कुत्सऋषिः सूर्यो देवता त्रिष्टुप छन्दः

सूर्योपस्थाने विनियोगः ।

(Rig. Veda I. 115. 1-6)

ओम् चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणास्याऽग्नेः ।

आप्रा द्यावापृथिवी अन्तरिक्षं च सूर्य्य आत्मा जगतस्तस्थुषश्च ॥

(AV. X. 121. 2-35).

सूर्यो देवी मुषसं रोचमानां मर्यो न योषामभ्येति पश्चात् ।

यत्रा नरो देवयतो युगानि वितन्वते प्रति भद्राय भद्रम् ॥ २ ॥

(AV. XX, 107-15.)

भद्रा अश्वा हरितः सूर्यस्य चित्रा एतवा अनुमाद्यासः ।
 नमस्यंते दिव आ पृष्ठमस्थुः परि द्याव्या पृथिवी यंति सद्यः ॥ ३ ॥
 तत्सूर्यस्य देवत्वं तन्महित्वं मध्या कर्तोर्विततं संजभार ।
 मदेद्युक्तहरितः सधस्तादाद्रात्री वासस्तनुते सिमस्मै ॥ ४ ॥
 तन्मित्र स्य वरुणस्या भिचत्ते सूर्यो रूपं कृणुते द्यौरूपस्थे ।
 अनन्तमन्यद्रुशदस्य पाजः कृष्णमन्यद्धरितः संभरंति ॥ ५ ॥
 अद्या देवा उदिता सूर्यस्य निरंहसः पिपृता निरवद्यात् ।
 तन्नो मित्रो वरुणो मामहंतामदितिः सिधुः पृथिवी उत द्यौः ॥ ६ ॥
 एतच्च प्रातः सन्ध्यायां पुताञ्जलिना कार्यम् ।

Prayer to the Sun.

Viniyoga :—Of the six verses beginning with Chitram Devânam &c, the Seer is Kutsa, the Devatâ is Sûrya, the metre is Trisṭup, and it is employed in praying to the Sun.

Direction :—The worship of the Sun is made by standing on one foot, and resting the other against his ankle or heel, looking towards the east, and holding his hands open before him in a hollow form. In this posture he should repeat the following six Riks (115. 1-6) :—

(1) The brilliant presence of the Gods hath risen, the eye of Mitra, Varuṇa and Agni.

The soul of all that moveth not or moveth, the Sun hath filled the air and earth and heaven.

(2) Like as a young man followeth a maiden, so doth the Sun the Dawn, refulgent Goddess :

Where pious men extend their generations, before the Auspicious One for happy fortune.*

(3) Auspicious are the Sun's Bay-coloured Horses, bright, changing hues, meet for our shouts of triumph.

Bearing our prayers, the sky's ridge have they mounted, and in a moment speed round earth and heaven.

(4) This is the Godhead, this the might of Sûrya : he hath withdrawn what spread o'er work unfinished.

When he hath loosed his Horses from their station, straight over all Night spreadeth out her garment.

(5) In the sky's lap the Sun this form assumeth that Varuna and Mitra may behold it.

* The exact meaning of the second line is somewhat uncertain. As I have rendered it in accordance with Ludwig, it reminds me of Shelley's, 'Man, the imperial shape, then multiplied. His generations under the pavilion of the Sun's throne.' Wilson, following Sâvana, paraphrases, 'At which season pious men perform (the ceremonies established for) ages.'—(Griffiths.)

His Bay Steeds well maintain his power eternal, at one time bright and darksome at another.

(6) This day, O Gods, While Sûrya is ascending, deliver us from trouble and dishonour.

This prayer of ours may Varuṇa grant, and Mitra, and Aditi and Sindhu, Earth and Heaven. (Griffith).

VII. MEDITATING ON GÂYATRĪ.

॥ ततो जलं स्पृष्ट्वा गायत्रीं ध्यायेत् ॥

ओं हंसोपरि पद्मासनस्थां रक्तवर्णां चतुर्मुखीं द्विभुजाम् अक्षसूत्रकमण्डलुकरां रक्ताम्बरधरां ब्रह्मणः सदृशां गायत्रीम् ।

इति ध्यात्वा (ऋष्यादिन्यासं कुर्यात्) ।

Then touching water he should meditate on Gâyatrî.

In the morning, the Gâyatrî should be meditated upon as a virgin, seated on a flamingo, in the posture of a lotus, red-coloured, having four faces, two hands with a rosary and a water jar in them, wearing a red garment, resembling Brahman.

After thus meditating he should perform Rîṣyâdînyâsa.

VIII. RÎṢYÂDI-NYÂSA.

or assignment of Rîṣis &c.

गायत्र्या विश्वामित्र ऋषिः सविता देवता गायत्रीछन्दः इयदावृत्तिः गायत्रीजपे विनियोगः ।

(१) शिरसि विश्वामित्रर्षये नमः । (२) मुखे गायत्रीछन्दसे नमः । (३) हृदे सवित्रे देवतायै नमः । (४) ओं भूर्हृदाय नमः । (५) ओं भुवः शिरसे स्वाहा । (६) ओं स्वः शिखायै वषट् । (७) ओं तत्सवितुर्वरेण्यं कवचाय हुं । (८) भर्गो देवस्य धीमहि नेत्रद्वयाय एवं त्रयाय वौषट् । (९) धियो यो नः प्रचोदयात् अस्त्राय फट् ॥

(1) Śirasi Viśvâmitrarṣaye namaḥ.

(2) Mukhe Gâyatrî-çhbandase namaḥ.

(3) Hṛide Savitre Devatâyai namaḥ.

(4) Om Bhûr bhṛdayâya namaḥ.

(5) Om Bhuvah Śirase svâha.

(6) Om Svah Śikhâyai vaṣaṭ.

(7) Om tat Savitur varenyam kavachâya hum.

(8) Bhargo Devasya dhîmahî netra-dvayâya evaṁ trayâya vaṣaṭ.

(9) Dhiyo yo naḥ prachodayât, astrâya phaṭ.

Direction :—

1. Salutation to the sage Viśvâmitra on the head.
2. Salutation to the metre Gâyatrî in the mouth.
3. Salutation to the goddess Savitrî in the heart.

4. Touch the heart with right hand reciting it.
5. Touch the hand do. do.
6. Touch the tuft do. do.
7. Place the left hand on the right shoulder and the right hand on the left shoulder cross-wise.
8. Strike the palm of the left hand with the index and middle fingers of the right hand so as to make a sound.

IX. ĀVĀHANA.

॥ ततः आवाहनम् ॥

Then invoke Gâyatrī with the following mantras.

ओं आयाहि वरदे देवि जप्ये मे सन्निधौ भव ।

गायन्तं त्रायसे यस्माद् गायत्री त्वं ततः स्मृता ॥

कृत्वोत्तानकरौ प्रातः

इत्यावाह्य सायञ्चाधोमुखस्तथा ।

मध्येस्त्वज्जकराभ्याञ्च जपक्रम उदाहृतः ॥

इति आवाह्य यथाशक्ति (दशघा शतघा सहस्रघा) गायत्रीं जपेत् ।

Om come boon-giving Goddess and be present at my prayer. Since Thou savest (trāyase) by being sung (gāyantam), therefore thou art called Gâyatrī.

Direction :—The method of Japa is (1) to hold the two hands upwards in the morning, (2) to hold them downward in the evening, and (3) to hold them slantingly at noon.

Having thus invoked he should pray to the Gâyatrī ten times, 'twenty-eight times), a hundred (and eight) times, or a thousand times.

X. JAPA.

Prayer.

ओं भूर्भुवः स्वः । तत्सवितुर्वरेण्यं भर्गो देवस्य

धीमहि । धियो यो नः प्रचोदयात् ॥ ओम् ॥

Viniyoga :—Of the Gâyatrī the Seer is Viśvāmitra, the goddess is Savitā, the metre is Gâyatrī. It is to be repeated so many times (10, or 28, or 108, or 1000 times), and it is employed in repetition of Gâyatrī.

Om Bhūr Bhuvah svah. Tat Savitur vareṇyam. Bhargo Devasya dhīmahi. Dhiyo yo naḥ prachodayāt Om.

Note.—This mantra should be repeated ten times, or twenty-eight times, or hundred and eight times. In fact, the more one increases this portion of the Sandhyā, the better become his spiritual powers, and the Śāstras say that ancient sages by this Japa, or the repetition of a formula over and over again acquired all the power that they had.

XI. VISARJANAM OR BIDDING FAREWELL
TO THE GÂYATRÎ.

॥ जपानन्तरं अनेन मन्त्रेण विसर्जयेत् ॥

भोम् उत्तरे शिखरे जाता भूम्यां पर्वतवासिनी । ब्रह्मणा समनुज्ञाता गच्छ देवि यथेच्छया ॥

After finishing the Japa let him bid farewell to Gâyatrî with the following mantra :

• • Born on the highest peak, dweller on the mountain in this earth, with the permission of Brahmâ, go O Goddess, wherever Thou likest.

On the highest top of the mountain-summit in earth (i.e., on the Meru mountain), dwells the goddess Gâyatrî. Being pleased with thy worshippers, go back, O Devi, to thy abode as it pleaseth thee. (According to the text in Tait. Ar. X. 36. 1).

XII. SŪRYÂRGHYA.

The Offering of Arghya to the Sun.

॥ ततः सूर्यार्घ्यं दद्यादनेन ॥

हंसः शुचिसदित्यस्य वामदिव्य ऋषिर्जगतीछन्दः सूर्यो देवता राजसूययजमानस्य
स्थावतरणे सूर्यार्घ्यदाने विनियोगः ।

हंसः शुचिषट्क्षन्तरिक्षसद्भोता वेदिषदतिथिर्दुरोणसत् ।

नृषद्वरसद्वत्सद्वगोमसदब्जा गोजा ऋतजा अद्रिजा ऋतं बृहत् ॥

(Rig. IV. 40. 5.)

Then let him offer to the Sûrya with the following mantra :—

Viniyoga. Of the mantra "Hamsa ūchi sat etc.," the seer is Vāmadeva, the metro is Jagatî, the deity invoked is the Sûrya, and it is employed in offering Arghya to the Sûrya, and in alighting from the chariot by the celebrant of the Râja-sûya Yajña.

Mantra. The Hamsa homed in light, the Vasu in mid-air, the priest beside the altar, in the house the guest,
Dweller in noblest place, mid men, in truth, in sky, born of flood, kine,
truth, mountain, he is holy Law.

Note.—This verse is found in Kaṭhupanisat V. 2 Maxmuller translates it thus :—

He (Brahman) is the swan (sun), dwelling in the bright heaven ; he is the Vasu (air), dwelling in the sky ; he is the sacrificer (fire), dwelling on the hearth ; he is the guest (Soma), dwelling in the sacrificial jar ; he dwells in men, in gods (vara), in the sacrifice (Rita), in heaven ; he is born in the water, on earth, in the sacrifice (rita), on the mountains ; he is the True and the Great.

According to Madhva this verse means :—

He is Hamsa (free from all faults and essence of all), residing in the Pure Vāyu, He is Vasu (the best and the blessed) dwelling in the Firmament, He is Hotṛi (the Lord of the senses) dwelling in honoured places, He is Atithi (the rich in food) dwelling in the Soma-jar. He dwells in men, in Devas, in Scriptures, in Space, in the creatures of water and earth. He dwells among the Liberated, and the Mountain-born. He is the Truth (established by the Vedas) and the Great One (full of all qualities).

XIII. NAMASKÂRA.

इत्यर्घ्यं दत्त्वा नमस्कुर्यात् ।

After offering Arghya let him salute the Sun with the following four mantras of the R̥igveda :—

मित्रस्य चर्षणीधृतोऽवो देवस्य सानसि । शुभ्रं चित्रभ्रवस्तमम् ॥ ६ ॥

अभि यो महिना दिवं मित्रो बभूव सप्रथाः । अभिभ्रवोभिः पृथिवीम् ॥ ७ ॥

मित्राय पञ्चयेमिरे जना अभिष्टिशवसे । स देवान् विश्वान् विभर्ति ॥ ८ ॥

मित्रो देवेष्वायुषु जनाय वृक्त बर्हिषे । इषद् एत्रता अकः ॥ ९ ॥ (R̥ig. III. 59. 6-9).

(6) The gainful grace of Mitra, God, supporter of the race of man,

Gives splendour of most glorious fame.

(7) Mitra whose glory spreads afar, he who in might surpasses heaven,

Surpasses earth in his renown.

(8) All the Five Races have repaired to Mitra, ever strong to aid,
For he sustaineth all the Gods.

(9) Mitra to Gods, to living men, to him who strews the holy grass,

Gives food fulfilling sacred Law.

XIV. ÂTMA-RAKṢĀ.

॥ ततः आत्मरक्षा ॥

Then let him perform Âtma-rakṣâ, or the protection of the self :—

काश्यपश्चपिस्त्रिष्टुप्छन्दोऽग्निदेवता आत्मरक्षायां विनियोगः ।

ओं जातवेदसे सुनवाम सोममरातीयतो नि ददाति वेदः ।

स नः पर्षदति दुर्गाणि विश्वा नावेव सिन्धुं दुरितात्यग्निः ॥

(R̥ig. Veda I. 99. 7.) *

पिशङ्गभृष्टिमभृष्टं पिशाचिमिन्द्र सं मृण । सर्वं रक्षो नि बर्हय ॥

(R̥ig. I. 133. 5.)

एभिः शिरसि रक्षां कृत्वा ।

Viniyoga. Of the mantra “Jâtavedasa, &c.,” the seer is Kāśyapa, the metre is Triṣṭup, the Devatâ is Agni, and it is employed in self-defence.

Mantra. We prepare the Soma for the All-knower. May he consume the evil tendencies of our niggardly disposed heart. May he transport us over all difficulties. May the Effulgent convey us as in a boat over the sea, across all Evils.

Note.—(1) For Jâtavedasa let us press the Soma : may he consume the wealth of the malignant.

May Agni carry us through all our troubles, through grief as in a boat across the river.

Mantra.—O Indra, crush and bray to bits the fearful fiery-weaponed fiend :

Strike every demon to the ground.

Direction. With these mantras having prayed for protection for his body and specially for his head, let him salute the quarters as directed in the next paragraph.

XV. DIK (DEVATÂ) NAMASKÂRA OR SALUTATION
TO THE (DEVAS OF) QUARTERS.

॥ ततो दिङ्ममस्कारः ॥

- (१) ओं प्राच्यां सन्ध्यायै नमः ।
 (२) ओं दक्षिण्यां सावित्र्यै नमः ।
 (३) ओं प्रतीच्यां गायत्र्यै नमः ।
 (४) ओं उदीच्यां सर्वाभ्यो देवताभ्यो नमः ।
 (५) ओं कामोकार्षीत् मन्युरकार्षीन्नमो नमः ।
 (६) ततः ओं प्राच्यै नमः ।
 (७) ओं दक्षिणायै नमः ।
 (८) ओं उदीच्यै नमः ।
 (९) ओं ऊर्ध्वायै नमः ।
 (१०) ओं अधोरायै नमः ।
 (११) ओं अन्तरिक्षायै नमः ।

Then let him salute the Quarters.

- (1) Om Prâchyâm Sandhyâyai namaḥ.
 (2) Om Dakṣiṇasyâm Sâvitryai namaḥ.
 (3) Om Prâtichyâm Gâyatryai namaḥ.
 (4) Om Udîchyâm sarvâbhyo Devatâbhyo namaḥ.
 (5) Om kâmo' kârṣit Manyurakârṣin namo namaḥ.
 (6) Tataḥ Om Prâchyai namaḥ.
 (7) Om Dakṣiṇâyai namaḥ.
 (8) Om Udîchyai namaḥ.
 (9) Om Ūrddhâyai namaḥ.
 (10) Om Adhorâyai namaḥ.
 (11) Om Antarikṣâyai namaḥ.

Meanings. (1) Salutation to Sandhyâ in the east..

(2) Salutation to Sâvitṛi in the south.

(3) Salutation to Gâyatrî in the west.

(4) Salutation to all gods in the north.

(5) Om Kâma has done it, Manyu has done it, all hail,
all hail.

Note.—"The mantra, Kâmo kârṣit Manyurakârṣit namo namaḥ," is to be found in Âpastamba Sûtras, I. 9. 26, 13 :—"He may either offer oblations to Kâma and Manyu (with the following two mantras), 'Kâma has done it; Manyu has done it,' or he may mutter (these mantras)."

The complete mantras will be found in the Taittiriya Āranyaka, Āndhra rescension, X. 61., and also in Mahā Nārāyaṇa Upaniṣad, XVIII. 2 and 3 :—

कमोऽकार्षीन्नाहं करोमि कामः करोति कामः कर्ता कामः कारयिता ।

एतत्ते काम कामाय स्वाहा ॥ (२)

मन्युरकार्षीन्नाहं करोमि मन्युः करोति मन्यु कर्ता मन्युः कारयिता ।

एतत्ते मन्यो मन्यवे स्वाहा ॥ (३)

Kāma has done it, I have not done it, Kāma does it, Kāma is the agent, Kāma causes others to do. Svāhā to Thee, O Kāma (1).

Manyu has done it, I have not done it, Manyu is the agent, Manyu causes others to do. Svāhā to Thee, O Manyu. (2).

In fact, Kāma represents the emotional and passional nature of man, while the Manyu represents the lower intellectual nature of man, corresponding to Prāṇamaya and Manomayakoṣa of man respectively).

(6) Then salutation to the East.

(7) Om salutation to the South.

(8) Om salutation to the North.

(9) Om salutation to Upwards.

(10) Om salutation to Downwards.

(11) Om salutation to Antarikṣa.

XVI. ARGHYA-OFFERING TO THE SUN.

ओं नमो विवस्वते ब्रह्मन् भास्वते विष्णुतेजसे ।

जगत् सवित्रे शुचये सवित्रे कर्मदायिने ॥ १ ॥

ओं एहि सूर्यं रत्नराशो तेजोराशे जगत्पते ।

अनुकम्पय माम् भक्तं गृहाणार्घ्यं दिवाकर ॥ २ ॥

एषोऽर्घ्यः ओं श्रीसूर्याय नमः ।

Then offer Arghya to the Sun with the following mantras :—

Salutation to Vivasvat, O Brahman, salutation to the Luminous One possessing the energy of Viṣṇu. Salutation to The Creator of the world, to the Pure, to the Generator, to the Awarder of the fruit of deeds. (1)

Come O Sūrya, of thousand rays, the Store-house of all energies, the Lord of the world, have mercy on me, Thy devotee; accept this Arghya, O Maker of Day. (2)

This Arghya is to Thee, Om Śrī Sūryāya namaḥ.

XVII. SALUTATION TO ŚŪRYA.

॥ ततः प्रणमेत् ॥

प्रास्कन्नर्षिणायत्री छन्दः सूर्यो देवता सूर्यनमस्कारे विनियोगः ।

ओं जपाकुसुमसङ्काशं काश्यपेयं महाशुक्तिम् ।

ध्वान्तारिं सर्वपापघ्नं प्रणतोऽस्मि दिवाकरम् ॥ १ ॥

ओं नमः सवित्रे जगदेकचक्षुषे जगत्प्रसूतस्थितिनाशहेन्द्रे ।

त्रयोमयाय त्रिगुणात्मधारिणे विरिञ्चिनारायणशङ्करात्मने नमः ॥ २ ॥

ओं श्रीसूर्याय नमः ।

Then let him offer salutation with the following mantras :—

Viniyoga. The R̥ṣi is Prāskanna, the metre is Gāyatrī, the Devatā is Sūrya, and it is employed in salutation to Sūrya.

Om salutation to the Maker of Day, Whose colour is like that of Javā flower, Who possesses mighty light, Who is a Child of Kāśyapa and is an Enemy of darkness and the Destroyer of all sins, I reverently bow to that Maker of Day. (1)

Salutation to Sāvitrī, to the One Eye of the world, to the Cause of the creation, preservation, and destruction of the world, to Him Who consists of trayī Vedas, and Who supports the prakṛiti consisting of three Guṇas, and contains Viriñchi, Nārāyaṇa, and Śaṅkara. (2)

Om salutation to Lord Sūrya.

XVIII. GENERAL PRANĀMA.

॥ सामान्यप्रणामम् ॥

ओं नमो ब्रह्मण्यदेवाय गोब्राह्मणहिताय च ।

उग्रदेवैस्तैः कृष्णाय गोविन्दाय नमो नमः ॥

॥ इति प्रातःसन्ध्या-विधिः ॥

Om, salutation to Brahmanya Deva, to the Well-wisher of the world and the Sages, to the Well-wisher of the universe, to KRISNA, Govinda, hail All, hail.

Here end the Rules of the Morning Sandhyā.

MID-DAY SANDHYA.

॥ अथ मध्याह्नसन्ध्याविधिः ॥

सर्वं प्रातःसन्ध्यावत् ।

आचमन-सूर्योपस्थान-गायत्रिध्यानावाहनजपसमर्पणदिङ्मनस्कारेष्वेव विशेषः ।

I. ÂCHAMANA.

॥ अथ आचमनम् ॥

आपः पुनस्त्विति पूतकृषिः पृथ्वी देवता अष्टिद्वन्दः आचमने विनियोगः ।

ओम् आपः पुनस्त्विति विश्वकृष्टिरनुष्टुप्छन्दः आपोदेवता आचमने विनियोगः ।

आपः पुनंतु पृथिवीं पृथिवी पूता पूनातु मां । पुनंतु ब्रह्मणस्पतिर्ब्रह्मपूता पूनातु मां ।

यदुच्छिष्टमभोज्यं यद्वा दुश्चरितं मम । सर्वं पुनन्तु मामापोऽसतां च प्रतिग्रहम् ॥ स्वाहा ॥

Tait. A. X. 23. 1.

इत्यनेन त्रिराचम्य पूर्ववन्मार्जनमद्यमर्पणञ्च कृत्वा, ओं सन्वेदनामा राक्षसा विनश्यन्तु इति विचिन्त्य गायत्र्यै सूर्याय च जलाञ्जलिर्वापं दद्यात् ।

II. SŪRYOPASTHĀNAM.

॥ ततः सूर्योपस्थानम् ॥ (Rig V. 50. 1-13).

उदुत्यमिति त्रयोदशर्चस्य सूक्तस्य प्रत्यक्षवृष्टिः सूर्योदेवता गायत्री छन्दः सूर्योपस्थाने विनियोगः ।
 ओम् उदुत्यं जातवेदसं देवं वहन्ति केतवः । दृशो विश्वाय सूर्यम् ॥ [Av. XIII. 2. 16]
 ओं अपत्ये ताववो यथा नक्षत्रा यन्त्यक्तभिः । सूराय विश्वचक्षसे ॥ २ ॥
 ओं अदृश्रमस्य केतवो विरश्मयो जनां अनु । आजन्तोऽग्रयो यथा ॥ ३ ॥
 ओं तरणिर्विश्वदर्शतो ज्योतिष्कृदसि सूर्यः । विश्वमाभासि रोचनम् ॥ ४ ॥
 ओं प्रत्यङ्द्देवानां विशाः प्रत्यङ्ङुदेपि मानुषान् । प्रत्यङ्ङ्विश्वं स्वर्दशे ॥ ५ ॥
 ओं येनापावक चक्षुसा भूरण्यन्तं जनां अनु । त्वं वरुण पश्यसि ॥ ६ ॥
 ओं वि द्यामेषि रजस्पृथ्वहा मिमानो अक्तुभिः । पश्यन् जन्मानि सूर्य ॥ ७ ॥
 ओं सप्त त्वा हरितो रथे वहन्ति देव सूर्य । शोचिष्केशं विचक्षण ॥ ८ ॥

ओं अयुक्त सप्त शुन्ध्युवः सूरौ रथस्य नप्यः ।

ताभिर्याति स्वयुक्तिभिः ॥ (९)

ओं उद्वयं तमसस्परि ज्योतिः पश्यन्त उत्तरं ।

देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम् ॥ (१०)

ओं उद्यन्नद्य मित्रमह आरोहन्नुत्तरां दिवम् ।

हृद्रोगं मम सूर्य हरिमाणञ्च नाशय ॥ (११)

ओं शुकेषु मे हरिमाणं रोपणाकासु दध्मसि ।

अथो हारिद्रवेषु मे हरिमाणं निदध्मसि ॥ (१२)

ओं उदगादयमादित्यो विश्वेन सहसा सह ।

द्विपन्तं मह्यं रन्धयन्मो अहं द्विपते रधम् ॥ (१३)

III. GĀYATRĪ DHYĀNA.

॥ ततो गायत्रीध्यानम् ॥

कृष्णां चतुर्भुजां शङ्खचक्रगदापद्महस्तां गरुडारुढां पीताम्बरधरां विष्णोः सदृशरूपां
 दिङ्मुखं यजुर्वेदरक्तीं युवतीं रविमण्डलमध्यस्थां सावित्रीं ध्यायेत् ।

IV. ĀVĀHANA.

॥ ततः आवाहनम् ॥

प्रजापतिश्चरिषिरुपरिष्ठाद् गायत्री छन्दः शिष्टमनुष्टुप् छन्दोऽपि मध्याह्ने गायत्र्यावाहने
 विनियोगः ।

ओं ओजोऽसि सहोऽसि बलमसि भ्राजोऽसि देवानां धारुणामसि ।

विश्वमसि विश्वायुः सर्वमसि सर्वायुरभिभूरोम् (Taittirīya-Saṃhitā, II. 4. 3-1 and
 Mahānārāyaṇa Upaniṣhad XV. 1.)

(गायत्रीं आवाहयामि) सावित्रीं आवाहयामि (सरस्वतीं आवाहयामि छन्दऋषीणा-
वाहयामि । श्रियमावाहयामि बलमावाहयामि)

गौरीर्मिमाय सलिलानि तत्तत्त्येकपदी द्विपदी सा चतुष्पदी ।

अष्टापदी नवपदी बभूवुषी सहस्राक्षरा परमे व्योमन् ॥ (Rig. I. 164-41).

ओं आयाहि वरदे देवित्र्यक्षरे ब्रह्मवादिनी ।

सावित्रीछन्दसां मातरिहागल्य भजस्व माम् ॥

V. GÂYATRÎ JAPA.

ततो गायत्रीं जप्त्वा (भूः भुवः इति)

VI. GÂYATRÎ-VISARJANAM.

॥ गायत्रीं विसर्जनम् ॥

विसर्जयेदमेन मन्त्रेण :—

प्रजापतिर्मुषिष्ठपुण्ड्रो गायत्री देवता गायत्रीविसर्जने विनियोगः ।

ओं उदीच्यां शिखरे जाते भूम्यां पर्वतवासिनी ।

विष्णुना समनुज्ञाता गच्छ देवि यथेच्छया ॥

महोत्तर्याः सरस्वती प्रचेतियति केतुना ।

धियो विश्वा विराजति ॥

इति विसर्जयेत् ।

VII. NAMASKÂRA.

॥ अथ नमस्कारः ॥

मध्याह्ने आदौ ओं दक्षिणदिशि सन्ध्यायै नमः ।

ओं उदीच्यां गायत्र्यै नमः ।

ओं प्राच्यां सर्वेभ्यो देवेभ्योनमः ।

ओं कामोकार्षीन्मन्यूरकार्षीन्निमोनमः ।

VIII. DÎNAMASKÂRA.

॥ ततोदिङ् नमस्कारः ॥

ओं दक्षिणायै नमः ।

ओं प्रतीच्यै नमः ।

ओं उदीच्यै नमः ।

ओं प्राच्यै नमः ।

ओं ऊर्ध्वायै नमः ।

ओं अधोरायै नमः ।

॥ इति मध्याह्नसन्ध्याविधिः ॥

MID-DAY SANDHYĀ.

The mid-day Sandhyā is like the Morning Sandhyā, the differences being only in the following five points :—

1. Âchamana.
2. Sûryopasthâna.
3. Gâyatri-dhyâna.
4. Gâyatri-âvâhana.
5. Gâyatri-visarjana.
6. Salutation to the Quarters.

I. ÂCHAMANA.

Now as to Âchamana :—

Viniyoga. Of the mantra “Âpaḥ punantu etc.,” the Rîṣi is Pûta, the Devatâ is Prithivî, the metre is Aṣṭi (Anuṣṭup), and it is employed in Âchamana.

Om, Âpaḥ punantu prithivîm prithivî pûtâ pûnâtu mām ; Punantu Brahmanaspatiḥ Brahmapûtâ punâtu mām. Yadu-chchhiṣṭam abhojyam yad vâ duṣcharitam mama. Sarvam punantu māmâpo asatâm cha pratigraham. Svâhâ.

Translation :—Om. Of “Âpo Punantu” the seer is Viṣṇu, the metre is Anuṣṭup, the god is Apas, and it is used in sipping water.

May the Âpas purify the earth and the earth being purified, purify me. May the waters purify the Brahmanaspati, and the self-purified Brahma (the Vedas) purify me. May the waters purify all sins, such as, eating the remains of another, or improper food, or evil conduct, or accepting gifts from sinners. Svâhâ.

Note :—The word “earth” here means the “physical body.” The mantra therefore means “May the Waters purify my physical body, which being so purified, in its turn purify “me,” namely, my higher bodies” &c.

Direction :—Having sipped the water thrice with the above mantra, and having performed Mārjanam and Aghamārṣaṇam as before, and having mentally repeated “Om let the Rākṣasas called Mandehas be destroyed” let him offer

Jalāñjali

thrice to the Sun, with the recitation of *Gâyatri*.

II. SÛRYOPASTHĀNA.

Viniyoga. Of the hymn consisting of thirteen Riks, the Seer is Praskaṇva, the Devatâ is Sûrya, the metre is Gâyatri, and it is employed in Sûryopasthâna.

Atharva-Veda XIII 2. 16-24.

(1) This heavenly Jâtavedas the lights (ketu) draw (vah) up, for every one to see the sun.

(2) Away go, like thieves, these asterisms with their rays (aktu), for the all-beholding sun.

(3) The lights (ketu), the rays of him have been seen abroad among the peoples, like shining fires.

(4) Speedy, conspicuous to all, light-making art thou, O sun ; thou shinest unto everything, O bright space (rochana).

(5) In front of the clans of the gods, in front of those of men thou risest ; in front of every one, for seeing the sky (svar).

(6) With whom (as) eye thou, O purifying Varuṇa, seest him that busies himself among the people (janân).

(7) Thou goest through the sky, the broad welkin (râjas), fashioning (mâ) the day with (thy) rays, seeing the generations (Janmâni), O sun.

(8) Seven yellow steeds, O heavenly sun, draw in the chariot thee the flame-haired, the out-looking.

(9) The sun hath yoked the seven neat (sundhyu) daughters of the chariot ; with them, (who are) self-yoked, he goeth.

(10) Looking upon the loftier light above the darkness we have come

To Surya, God among the Gods, the light that is most excellent.

(11) Rising this day, O rich in friends, ascending to the loftier heaven,

Surya, remove my heart's disease, take from me this my yellow hue.

(12) To parrots and to starlings let us give away my yellowness,
Or this my yellowness let us transfer to Haritâla trees.

(13) With all his conquering vigour this Âditya hath gone up on high.

Giving my foe into mine hand : let me not be my foeman's prey.

III. GÂYATRÎ DHYÂNA.

Then let him meditate on Gâyatrî as of dark colour, having four hands, holding conch, discus, club, and lotus, and seated on a Garuḍa, and wearing yellow garment, having the same form as Viṣṇu, and full of Viṣṇu energy and holding Yajurveda, youthful, in the middle of the solar orb, and having the name of Sâvitri.

IV. ÂVÂHANA.

Then let him invoke Gâyatrî.

Viniyoga. The Rîṣi is Prajâpati, the metre is Gâyatrî, and it is employed in invoking Gâyatrî in midday.

Mantra.—(1) Thou art energy, Thou art conquering might (patience), Thou art strength, Thou art brilliance, Thou art the abode of Devas (Svarga), Thou art named (such as Indra &c.), Thou art All (inanimate creation), Thou art All life (animate creation), Thou art All, Thou art All Living Beings, Thou art conquering Might, Om.

(2) I invoke Gâyatrî, I invoke Sâvitri, I invoke Sarasvatî, I invoke Chhanda-rîṣi, I invoke Śrî, I invoke Strength.

(3) Forming the water-floods, the buffalo hath lowed, one-footed, or two-footed or four-footed, she,

Who hath become eight-footed or hath got nine feet, the thousand-syllabled in the sublimest heaven. (Rig. I. 164. 41).

(4) Om come Thou, boon-giving goddess, consisting of three syllables, the Knower of Brahman, Sāvitrī, the Mother of metres, coming here help me.

Then having muttered silently (Japa) the Gâyatrī, let him bid farewell to Her with the following mantra :—

V. GĀYATRĪ-VISARJANAM.

Viniyoga. Of the mantra, "Udīchyām etc." the Rīṣi is Prajāpati, the metre is Trīṣṭup, the Devatā is Gâyatrī, and it is employed in bidding farewell to the Gâyatrī.

Mantra.—(1) Om, born on earth on the summit of the northern mountain, O Thou Dweller of mountain, permitted by Viṣṇu, go O goddess, wherever Thou wishest.

(2) Sarasvatī, the mighty flood, she with her light illuminates, She brightens every pious thought. (Rig. I. 3. 12).

Thus he should bid farewell to the Gâyatrī.

VII. NAMASKĀRA.

Then Salutation.

In the mid-day-at first, (1) Om salutation to Sandhyā in the south.

(2) Om salutation to Gâyatrī in the north.

(3) Om salutation to all gods in the east.

(4) Om Kāma has done, Manyu has done, salutation, salutation.

VIII. DIK-NAMASKĀRA.

Salutation to the Quarters.

(1) Om salutation to the south.

(2) Om salutation to the west.

(3) Om salutation to the north.

(4) Om salutation to the east.

(5) Om salutation to upwards.

(6) Om salutation to downwards.

Here ends the Mid-day Sandhyā.

EVENING SANDHYĀ.

॥ अथ सायंसन्ध्याविधिः ॥

सर्वं प्रातः सन्ध्यावत् ।

विशेषतस्त्वाचमनसूर्योपस्थानगायत्रीध्यानदिङ्मन्त्रादिषु ।

I. ÂCHAMANA.

॥ आचमनमन्त्रो यथा ॥

ओं अग्निश्चमेति रुद्र ऋषिः प्रकृतिश्छन्दः आपो देवता अक्षमुत्पत्तिर्ने विनियोगः ।

ओं अग्निश्च मामन्युश्च मन्युपतयश्च मन्युकृतेभ्यः पापेभ्यो रक्षन्तां यदह्ना पाप-
मकार्षं मनसा वाचा हस्ताभ्यां पद्भ्यामुदरेण शिशना अहस्तद्वलुम्पतु । यत्किञ्चिद् दुरितं
मयि इहमहमापोमृतयोनौ सत्ये ज्योतिषि जुहोमि ॥ स्वाहा ॥

इत्यनेन त्रिराचम्य,

II. MÂRJANAM.

पूर्ववन्मार्जनादिकं कृत्वा,

III. SŪRYOPASTHÂNA.

॥ सूर्योपस्थानं कुर्यात् ॥

॥ तद्यथा कृताञ्जलिना सूर्यं पश्येत् ॥

मो षु वरुणेति पञ्चर्चस्य वशिष्ठऋषिर्वरुणो देवता गायत्रीछन्दः सूर्योपस्थाने विनियोगः ।

मो षु वरुण मृन्मयं गृहं राजन्नहं गमम् । मृडा सुचित्र मृडय ॥ १ ॥

यदेमि प्रस्फुरन्निव दृतिर्न ध्मातोअद्रिवः । मृडा सुचित्र मृडय ॥ २ ॥

क्रत्वः समहदीनता प्रतीपं जगमा शुचे । मृडा सुचित्र मृडय ॥ ३ ॥

अपां मध्ये तस्थिवांसं वृष्णाविदज्जरितारम् । मृडा सुचित्र मृडय ॥ ४ ॥

यत्किञ्चेदं वरुण दैव्ये जनेअभिद्रोहं मनुष्याश्श्वरामसि ।

अचिन्ती यत्तव धर्मा युयोषिम मा नस्तस्मादेनसो देव रीरिषः ॥ ५ ॥

(Rig. VII. 89. 1-5).

IV. GÂYATRÎ DHYÂNA.

॥ ततो गायत्रीध्यानम् ॥

ओं शुक्लं वृषभारूढा द्विभुजा त्रिशूलदमस्करामर्द्धचन्द्रविभूषिता त्रिनेत्रा रुद्रसदृशरूपा सामनेदवकर्त्री
रविमण्डलमध्यस्था ध्यायेत् ।

ओं श्वेतवर्णा समुदिष्टा कौशेयवसना तथा । आदित्यमण्डलान्तःस्था ब्रह्मलोकगतायवा ॥

इत्येन ध्यात्वा,

V. ÂVÂHANA.

॥ आवाहयेत् ॥

ओं आपाहि वरदे देवि व्यक्षरे ब्रह्मवादिनि ।

गायत्रीछन्दसा मातर्ब्रह्मयोनौ नमोस्तुते ॥

VI. GÂYATRÎ JAPA.

॥ गायत्रीजप ॥

गायत्र्या विश्वामित्रऋषिः सविता देवता गायत्रीछन्द इयदावृत्तिः गायत्रीजपे विनियोगः ।

VII. GÂYATRÎ VISARJANAM.

॥ ततो गायत्रीविसर्जनम् ॥

ओं उदीच्या शिखरे जाता भूयामन्तमप्येतथा । ब्रह्मण्या समनुज्ञाता गच्छ देवि यथेच्छया ॥

VIII. DIK-NAMASKĀRA.

॥ ततो दिङ् नमस्कारः ॥

ओं प्रतीच्यां सन्ध्यायै नमः ।
 ओं उदीच्यां सावित्र्यै नमः ।
 ओं प्राच्यां गायत्र्यै नमः ।
 ओं दक्षिणस्यां सर्वाभ्यो देवताभ्यो नमः ।
 ओं कामोकार्षीन्मन्यूरकार्षीन्नमो नमः ।
 ओं प्रतीच्यै नमः ।
 ओं उदीच्यै नमः ।
 ओं प्राच्यै नमः ।
 ओं दक्षिणायै नमः ।
 ओं ऊर्ध्वायै नमः ।
 ओं अधरायै नमः ।
 ओं अन्तरिक्षायै नमः ।
 ॥ इति ऋग्वेदीनां सन्ध्याविधिः समाप्ता ॥

॥ ओं तत्सत् ॥

EVENING SANDHYĀ.

Now the rules about the Evening Sandhyā.

Everything is like the Morning Sandhyā. The difference consists in (1) Āchamana, (2) Sūryopasthāna, (3) Gâyatrî-dhyāna, [(4) Āvâhana, (5) Visarjana], and (6) Dik-namaskāra.

I. ÂCHAMANA.

The Âchamana mantra is as follows :—

Viniyoga. Of the Mantra, "Agnîs cha mâ etc.," the Rîsi is Nârâyana, the metre is Gâyatrî of the natural form (perhaps prose), the Devatâ is Agni, and it is employed in Âchamana.

Meaning.—May Agni, and Manyu, and the Lords of Manyu protect me from the sins committed by my Manyu. Whatever sin I may have committed by day through my mind, speech, or hands, or feet, or stomach, or the organ [of generation], may the Night destroy all that sin whatsoever, which may be in me, its author. I throw it into the Truth, the Light, The Supreme Self, the Womb of Immortality, as an oblation. Let it be efficacious, Svâhâ.

Having thus performed Âchamana rites, and having performed Mârjana rites as mentioned above, let him perform Sūryopasthâna, with the mantras given below.

II. SŪRYOPASTHĀNA.

The Sūryopasthāna should be done thus :—Having put his hand in the form of Añjali let him look at the Sun and recite :—

Viniyoga. Of the five mantras “Mo ṣu Varuṇa,” the seer is Vasiṣṭha, the Devatā is Varuṇa, the metre is Gâyatrī, and they are employed in Sūryopasthāna.

Meaning. (1) Let me not yet, King Varuṇa, enter into the house of clay :

Have mercy, spare me, Mighty Lord.

(2) When, Thunderer ! I move along tremulous like a wind-blown skin,

Have mercy, spare me, Mighty Lord.

(3) O Bright and Powerful God, through want of strength I erred and went astray :

Have mercy, spare me, Mighty Lord.

(4) Thirst found thy worshipper though he stood in the midst of water-floods :

Have mercy, spare me, Mighty Lord.

(5) O Varuṇa, whatever the offence may be which we as men commit against the heavenly host,

When through our want of thought we violate thy laws, punish us not, O God, for that iniquity.

III. GÂYATRĪ DHYĀNA.

Then let him meditate on Gâyatrī thus :—

She is dressed in white, seated on a bull, has two hands, holding a trident and a drum (Ḍamaru) respectively, is adorned with a crescent, has three eyes, and a form resembling Rudra, and recite Sâma-Veda, and is in the middle solar orb, I meditate on Her thus.

Om ! She who has white colour and wears silken dress, and is in the middle solar orb, and resides in the Brahma-loka. (This is an alternative dhyâna).

Having thus meditated on Gâyatrī, let him invoke Her by saying :—

IV. ÂVĀHANA.

Meaning.—Om ! Come Thou, O Boon-giving Goddess, consisting of three syllables, and Revealer of Brahman, Gâyatrī, the mother of all metres, salutation to Thee, O Source of Brahman (Vedaṣ).

After this recite Gâyatrī as before, ten, twenty-eight, hundred and eight times etc.

V. VISARJANA.

Then bid farewell to Gâyatrī by saying :—

Born on the summit of the mountain in the north, as well as in the middle of the earth, and permitted by Brahmâ, Thou Who hadst

come to help Thy devotees, now being permitted go O Lady, wherever Thou desirest to go.

Note.—According to the *Dīpikā* of Nārāyaṇa on Mahānārāyaṇa Upaniṣad, Ch XV, verse 5, where this mantra occurs with some variation, the Sandhyā mountain is explained to be a hill, west of Gayā.

VI. THEN LET HIM SALUTE THE QUARTERS.

- (1) Om Prāṭichyāṃ Sandhyāyai namaḥ.
- (2) Om Udīchyāṃ Sāvitrīyai namaḥ.
- (3) Om Prāchyāṃ Gāyatrīyai namaḥ.
- (4) Om Dakṣiṇasyāṃ sarvābhyo Devatābhyo namaḥ.
- (5) Om Kāmo' kārṣiṇ manyūra kārṣiṇ namo namaḥ.
- (6) Om Prāṭichyai namaḥ.
- (7) Om Udīchyai namaḥ.
- (8) Om Prāchyai namaḥ.
- (9) Om Dakṣiṇāyai namaḥ.
- (10) Om Ūrddhāyai namaḥ.
- (11) Om Adharāyai namaḥ.
- (12) Om Antarīkṣāyai namaḥ.

Meaning. (1) Salutation to Sandhyā in the west.

(2) Salutation to Sāvitrī in the north.

(3) Salutation to Gāyatrī in the east.

(4) Salutation to all gods in the south.

(5) Kāma has done, Manyu has done, salutation, salutation.

(6) Salutation to the west.

(7) Salutation to the north.

(8) Salutation to the east.

(9) Salutation to the south.

(10) Salutation to upwards.

(11) Salutation to downwards.

(12) Salutation to Antarīkṣa.

Here ends the Evening Sandhyā.

Here end the Sandhyā Rituals of the R̥gvedins.

Note.—This R̥gvedi Sandhyā is taken from a manuscript in the possession of Babu Gopal Chandra Lahiri, and it is written in neat Bengali characters, and the colophon says "written by Śrī Mahesh Chandra Śarmā in the Śāka era 1813, and in the Śan 1298, on the 9th of Aṣāḍha." The manuscript consists of 21 folios of eight-half inches by three-half inches, each page containing five lines. Besides the Sandhyā which ends at folio 16, the rest contains the ritual of Brahma-Yajña, Gāyatrī-Stava, Gāyatrī-Kavacha.

Pandit Mahesh Chandra Śarmā was the father-in-law of Babu Gopal Chandra Lahiri, and he died in Benares in the year 1908. A.D.

CHAPTER VIII.

THE SÂMA-VEDI SANDHYÂ.

After tarpana, the morning Sandhyâ should be performed. The Vedic Sandhyâ consists of the following parts according to the Sâma-Vedins :—

- I. Ordinary âchamana or the sipping of water.
- II. Mârjana or the sprinkling of water with a Kuśâ blade, accompanied by the recitation of certain mantras.
- III. Prâṇâyâma or the regulation of breath. It consists of :—
 - (a) Pâraka or the drawing in of breath by reciting the Gâyatrî.
 - (b) Kumbhaka or the retention of breath for the period till the Gâyatrî is recited.
 - (c) Rechaka or the expelling of breath with the same recitation.
- IV. Âchamana with appropriate mantras, according as the Sandhyâ is of morning, of midday or of evening.
- V. Punar-mârjana or the second sprinkling of water.
- VI. Agha-marṣaṇa or the expulsion of sin from the body, by mentally burning up the Person of Sin.
- VII. Sûryopasthâna or the hymn addressed to the Sun.
- VIII. Gâyatrî-japa or the silent recitation of Gâyatrî. This is the principal portion of Sandhyâ. In cases of emergency, other portions might be omitted, but *never* this. It consists of—
 1. Invocation of Gâyatrî,
 2. Rîṣi Nâysa
 3. Śaḍaṅga Nâysa or assignment of the various parts of the body to different deities.
 4. Dhyâna or meditation, *i.e.*, the mental image making of the goddess Gâyatrî. It is three-fold according to the time of the day.
 Morning = Brahmâṇi.
 Mid-day = Vaiṣṇavi.
 Evening = Rudrâṇi.
 5. Japa or the silent recitation 10 times or 108 times of Gâyatrî.
 6. Farewell to the Gâyatrî and Prayer.
- IX. Âtmarakṣâ or the prayer for protection of self.
- X. Rudra-upasthâna or hymn to Rudra.

I.—ORDINARY ÂCHAMANA.

Perform the Âchamana as already described before by reciting :—

ओं तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः ।

दिवी चक्षुरावतम् ॥

Om tad viṣṇoḥ paramam padam sadâ paśyanti Sûrayaḥ.
 Divya chakṣur âtatam. Rîgveda I. 22. 20.

That supreme state of Viṣṇu, the Suris always see. In the Heaven, as wanders the eye.

[N.B.—The proper time for morning Sandhyā is before the sun-rise. But if the time be past, then the Gāyatrī should be repeated ten times after Āchamana, as a reminder to be more punctual in future.]

[N.B.—The full process of Āchamana is given before at pages 13 and the following.]

II.—MĀRJANA.

Then let him perform the mārjana by reciting the following mantras, and pour the water in the koṣā (copper vessel) with the kuśī (small copper spoon, :—

ओं शं न आपो धन्वन्त्याः शमु नः सन्त्वनूष्याः ।

शं नः समुद्रिया आपः शमु नः सन्तु कूप्याः ॥

Om ! śaṃ na āpo dhanvanyāḥ śamu naḥ santv anūpyāḥ.

Śaṃ naḥ samudriyā āpaḥ śamu naḥ santu kūpyāḥ. (Atharva Veda I, I. 6. 4.)

Om ! auspicious be to us the waters of the desert places ; auspicious be the waters of well-watered land ; auspicious be to us the waters of the sea ; auspicious be to us the waters of the well.

Then with this mantra throw the water on the body.

ओं द्रुपदा दिवमुमुचानः खिन्नः स्नातो मलादिव ।

पूतं पवित्रेणैवाज्यमापः शुन्धन्तु मैमसः ॥

(Yajur Veda XX. 20.)

Om, Drupadādiva mumuchānaḥ svinnāḥ snāto malādiva ;

Pūtam pavitreṇev ājyam āpaḥ śundhantu mainasaḥ.

Om even as the perspiring gets relief from the shade of the tree, as bathing removes the impurities of the body, as the ghee becomes purified by its purifying agents, so let the waters purify me from all sins.

ओम् । आपोहिष्ठामयोभुवः तान ऊर्जे दधातन ।

महे रणाय चक्षसे ॥

ओं यो वः शिवतमो रसः तस्य भाजयतेह नः ।

उशतीरिव मातरः ॥

ओं तस्माअरङ्ग मामवः यस्य क्षयाय जिव्वथ ।

आपो जनयथा च नः ॥

(Rig. X. 9. 1. to 3, Atharva. I. 5. 1.)

Om ; Āpo hiṣṭhā mayobhuvāḥ, tāna ūrje dadhātana, mahe raṇāya chakṣase.

Om ; Yo vaḥ śivatamo rasaḥ, tasya bhājayate ha naḥ ; uśatir iva mātaraḥ.

Om ; Tasmā araṅgamāma vaḥ yasya kṣayāya jinvatha ; Āpo janayathā cha naḥ.

O ye Apas (All-pervading Divine Currents) since you are the sources of pleasure, help us therefore by giving us energy, so that we may feel the Mighty Sound.

That essence of yours which is most auspicious, of that a share give us here. As loving mothers (suck the babe).

O Waters! we approach thee all for our sins to be destroyed, Give us strength to cope with sin.

ओम् ऋतं च सत्यंचाभीद्धात्तपसोऽध्यजायत ।

ततो रात्र्यजायत ततः समुद्रोऽर्णवः ॥ १ ॥

समुद्रादर्णवादधि संवत्सरो ऽजायत ।

अहोरात्राणि विदधद्विश्वस्य मिषतोवशी ॥ २ ॥

सूर्याचन्द्रमसौ धाता यथापूर्वमकल्पयत् ।

दिवं च पृथिवीं चान्तरिक्षमथो स्वः ॥ ३ ॥

Rig. X. 190. 1.

Om ritam cha satyam chābhīdhāt tapaso' dhyajāyata ;

Tato rātry ajāyata tataḥ samudro arṇavaḥ.

Samudrād arṇavād adhi samvatsaro' jāyata ;

Ahorātrāṇi vidadhat viśvasyā miṣato vaśi ;

Sūryāchandramasau dhātā yathā pūrvam akalpayat ;

Divam cha prithivīm chāntarikṣam atho svah.

From the highly concentrated meditation came out the Right and the True.

From that the Primal Night arose, from that the Oceanic flood.

From the Ocean flood, there after was produced the Year.

The Lord of all living Universe then ordained the Days and Nights.

The Dhātā then created the Sun and Moon, as in the past.

He formed the Joyful Heaven and Earth, and the Middle Region too.

[N.B.—The Sāma-vedis recite ten times Gāyatrī at this stage, if the proper Sandhyā time be past.]

Then let him recite the following in the *morning* Sandhyā only :—

ओं नत्वा तु पुण्डरीकाक्षं उपात्ताद्यःप्रशान्तये ।

ब्रह्मवर्चसकामार्थं प्रातः सुन्ध्यामुपास्महे ॥

Om! Natvā tu Puṇḍarikākṣam upāttāghaḥ praśāntaye.

Brahma-varchasa Kāmārtham prātaḥ sandhyāmupāasmahe.

Om! Having bowed to the Lotus-eyed and to remove the sins performed, and to obtain the strength of spirit, the morning prayer, we commence.

III.—PRĀṆĀYĀMA.

Then let him perform Prāṇāyāma, reciting :—

(Then with this Mantra sprinkle water on the pot.)

ओंकारस्य ब्रह्मा ऋषिर्गायत्री छन्दोऽग्निर्देवता

(शुद्धो वर्णः) सर्वकर्म्मरम्भे विनियोगः ॥

Oṃkārasya Brahṃnā riṣi Gāyatrī chhando' ḡnir Devatā, (śuklo varṇaḥ) sarva karmārambhe viniyogaḥ.

Of Om, the seer is Brahṃnā, the metre is Gāyatrī, the Devatā is Agni, the color is white, and it is employed in reciting all sacred formulas.

ओं सप्तन्याहृतीनां प्रजापतिर् ऋषिर्गायत्र्युष्णिगनुष्टुप्बृहतीपङ्क्तित्रिष्टुब्जगल्य-
श्छन्दांस्यग्निवायुसूर्यवरुणबृहस्पतीन्द्रविश्वेदेवा देवताः प्राणायामे विनियोगः ।

Om; Sapta vyāhṛitīnām Prajāpatir Rṣir Gāyatrī Uṣṇig, Anuṣṭub, Brihatt, Pañkti Trīṣṭub, Jagatyaś Chhandāmsy, Agni, Vāyu, Sūrya, Varuṇa, Brihaspatīndra Viśvedevā devatāḥ Prāṇâyāme viniyogaḥ.

Of the seven Vyāhritis, the Rṣi is Prajāpati, the metres are Gāyatrī, Uṣṇik, Anuṣṭub, Brihatti Pañkti, Trīṣṭub, and Jagatī; the Devatas are Agni, Vāyu, Sūrya, Varuṇa, Brihaspati, Indra, and Viśvedeva, they are employed in Prāṇâyāma.

ओं गायत्र्या विश्वामित्रश्च ऋषिर्गायत्री छन्दः सवितादेवता प्राणायामे विनियोगः ॥

Om! Gāyatrīyā Viśvāmitrar Rṣir Gāyatrī Chhandah Savitā Devatā Prāṇâyāme viniyogaḥ.

Om! of Gāyatrī the seer is Viśvāmitra, the metre is Gāyatrī, the Devatā is Savitā and it is employed in Prāṇâyāma.

ओं शिरसः प्रजापतिश्च ऋषिर्गायत्री छन्दो ब्रह्माव्यग्नि-सूर्याश्चतस्रो देवताः प्राणायामे विनियोगः ॥

Om! Śirasah Prajāpatir Rṣir, Gāyatrī chhando Brahma Vāyu agni Sūrya Devatāḥ, Prāṇâyāme viniyogaḥ.

Om! of the Śirasa, the seer is Prajāpati, the metre is Gāyatrī, the Devatas are Brahmā, Vāyu, Agni, and Sūrya, and it is employed in Prāṇâyāma.

Having recited the above four preliminary mantras, and having sprinkled water about the head, let him meditate on Brahmā in the navel, while inspiring breath through the left nostril, the right nostril being closed with the right thumb. While drawing in the breath let him recite :—

ओं भूः । ओं भुवः । ओं स्वः । ओं महः । ओं जनः । ओं तपः । ओं सत्यम् ॥
तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥ ओं आपो ज्योतीर-
सोमृतं ब्रह्मभूर्भुवस्स्वरोम् ॥

Note :—The sacred syllable ॐ Om consists of three letters ॐ and ॐ expressive of three aspects of God, (Creator, Preserver and Regenerator), the three states of consciousness, i.e., waking, dreaming and deep sleep, &c. See Māndukya Upaniṣad. The seven syllables, Bhūh, &c., denote the seven planes, Physical, Astral, Mental, Buddhik, Nirvānik, Mahā Nirvānik and Paramahānirvānik. In exoteric religion (1) Bhūh extends upto Meru; (2) Bhuvah, the land of enjoyment after death, from Meru upto Dhruva; (3) Svah, the land of the virtuous after death, from Dhruva upto Svarga loka of five kinds; (4) Mahah, the middle plane and the largest of all planes; (5) Janah, the land of archetypal births, for the first birth of every type takes place on this plane after the end of a Paralaya and at the beginning of a new Kalpa, the starting plane of Creation; (6) Tapah, the land of the Siddhas where, they live undisturbed by Pralaya, the land of Sanaka, &c.; (7) Satyam the plane of Brahmā, free from all changes. The jñānis live here. On reaching this plane there is no longer any compulsory re-incarnation.

These seven syllables are the names of God also, as explained by Sri Sankarāchārya, see commentary.

The Gāyatrī has already been explained. See pages 29 and the following.

ओं रक्तवर्णं चतुर्मुखं, द्विभुजं, अक्षसूत्रकमण्डलुकरं, हंसासनसमारूढं ब्रह्माणं ध्यायेत् ॥

Om Bhūh, Om Bhuvah, Om Svah, Om Mahah, Om Janah, Om Tapah, Om Satyam.

Om Tat Savitur Vareṇyam Bhargo Devasya dhīmahi ; dhiyo yo naḥ prachodayāt.

Om Āpo jyotī raso ' mritam Brahma Bhur Bhuvas Svar Om.

Om, Raktavarṇam chatur mukham dvi-bhujam, akṣa sūtra kamaṇḍalu karam, Haṃsāsana samârûḍham Brahmāṇam dhyāyet.

Let him meditate on Brahmā, as seated on Haṃsa, having two hands, holding a rosary and water-pot and of red color.

Then let him close the left nostril also, with his ring and little fingers, and keep the breath in, performing kumbhaka while reciting the same mantras and meditating on Keśava in the heart :—

ओं भूः ओं भुवः ओं स्वः ओं महः ओं जनः ओं तपः ओं सत्यम् । ओं तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ॥ धियो यो नः प्रचोदयात् ॥ ओं आपोज्योतीरसोमृतं ब्रह्म भूर्भुवः स्वरोम् ॥

ओं नीलोत्पलदलप्रभं, चतुर्भुजं, शंखचक्रगदापद्महस्तं, गरुडासनसमारूढं, केशवं ध्यायेत् .

Om, Nilot-paladala-prabham, chatur-bhujam śaṅkhachakra-gadā-padma-hastam, Garuḍāsana-samârûḍham Keśavam dhyāyet.

Let him meditate on Keśava as seated on Garuḍa, having four hands holding a conch, a discus, a club and a lotus in each hand, and of lotus-blue colour.

Then he should expel the air slowly through the right nostril, by removing the thumb, keeping the left closed, and meditating on Śiva in the forehead, reciting the same mantras :—

ओं भूः । ओं भुवः । ओं स्वः । ओं महः । ओं जनः । ओं तपः । ओं सत्यम् ओं तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ॥ धियो यो नः प्रचोदयात् ॥ ओम् आपो ज्योतीरसोमृतं ब्रह्म भूर्भुवः स्वरोम् ॥

ओं श्वेतवर्णं, द्विभुजं, त्रिशूलडमरुकरमर्द्धचन्द्रविभूषितं, त्रिनेत्रं, वृषभस्थं शम्भुं ध्यायेत् ॥

Om, ' Svetavarṇam, dvi-bhujam triśūla-ḍamaru karam ardhachandra vibhūṣitam trinetram vṛṣabhaṣtham Śambhum dhyāyet.

Let him meditate on Śambhu seated on Vṛṣabha, having three eyes and two hands, holding a Trident and a drum, and having the crescent on his forehead and of white color.

IV.—ĀCHAMANA.

Then let him perform (the morning) Āchamana reciting the following :—

ओं सूर्यश्चमेति ब्रह्मा ऋषिः प्रकृतिश्छन्दः आपो देवता आचमने विनियोगः ॥

ओं सूर्यश्च मामन्युश्च मन्युपतयश्च मन्युकृतेभ्यः । पापेभ्यो रक्षन्तां । यद्वात्रया

पापमकार्ष । मनसा वाचा हस्ताभ्यां । पद्भ्यामुदरेण शिभा । अहस्तदवलुम्पतु । यत्किञ्च
दुरितं मयि । इदमहमामृतयोनौ । सूर्ये ज्योतिषि परमात्मनि जुहोमि स्वाहा ॥

इति प्रातराचामेत् ॥ T. A. X. 25·1.

Om, Sūryaśchameti, Brahmā ṛṣiḥ, prakṛitiś chhandah, Āpo devatā, Āchamane viniyogaḥ.

Om, Sūryaś cha māt manyuś cha manyu patayaś cha manyu-kṛitebhyaḥ pāpebhyo rakṣantām. Yād rātrīyā pāpam akāṛṣam, manasā vāchā hastābhyām, padbhyām udareṇa śiśnā ahas tad avalumpatu.

Yat kiñcha duritam mayi idam ahammāmamrita yonau Sūrye jyo-tiṣhi paramātmāni juhomi svāhā.

May Sūrya and Manyu and Manyupatis protect me from the sins caused by my Manyu. Whatever sins I may have committed in the night—whether by mind, or speech or hands or feet or stomach or organ—may Rātri destroy that, whatever sin there may be in me, all that I offer in the immortal cause, the Sūrya, the Self-luminous (to be burnt up). Svāhā.

The mid-day āchamana mantra is :—

ओं आपः पुनत्विति विष्णुर्ऋषिरनुष्टुप्छन्दः आपो देवता आचमने विनियोगः ॥

आपः पुनंतु पृथिवीं पृथिवीं पूता पुनातु मां ॥ पुनंतु ब्रह्मणस्पतिर्ब्रह्म पूता पुनातु मां ॥ यदुच्छि-
ष्टमभोज्यं यद्वा दुश्चरितं मम । सर्वं पुनन्तु मामापोऽसतां च प्रतिग्रहम् ॥ स्वाहा ॥

Tait, A. X. 23·1.

Om Āpaḥ punantviti viṣṇur ṛṣir anuṣṭup chhandah Āpo devatā āchamane viniyogaḥ. Om, Āpaḥ punantu prithivīm prithivī pūtā punātu mām ; Punantu Brahmanaspatir Brahma pūtā punātu mām. Yād uchchi-ṣṭam abhojyam yad vā duścharitam mama. Sarvam punantu māmāpo asatām cha pratigraham. Svāhā.

May the Āpas purify the earth and the earth being purified, purify me. May the waters purify the Brahmanaspati, and the self-purified brahma (the Vedas) purify me. May the waters purify all sins, such as, eating the leavings of another, or improper food, or evil conduct or accepting gifts from sinners. Svāhā.

The evening Āchamana mantra is the same as that of the morning, with a slight difference, as shown below :—

ओं अग्निश्चमेति रुद्र ऋषिः प्रकृतिश्छन्द आपो देवता आचमने विनियोगः ॥ ओं
अग्निश्च मा मन्युश्च मन्युपतयश्च मन्युकृतेभ्यः पापेभ्यो रक्षन्तां यदह्ना पापमकार्ष मनसा
वाचा हस्ताभ्यां पद्भ्यामुदरेण शिभा रात्रिस्तदवलुम्पतु यत्किञ्च दुरितं मयि इदमहं माममृतयोनौ
सत्ये ज्योतिषि परमात्मनि जुहोमि, स्वाहा ॥

T. A. X. 24·1.

NOTE.—In Northern India, there is a slight difference of reading in these Mantras. While according to the Sāmaveda school of Bengal, Āpa is the Devata of all the three Mantras, here Sūrya, Āpa and Agni are the respective Devatas of the Morning, Mid-day and Evening.

The other difference is that in the morning Mantra रात्रि is read instead of अहस् and in the evening Mantra अहस् is read instead of रात्रि.

V.—PUNAR MĀRJANA.

Then let him perform Punarmārjana by sprinkling water seven times on the head, by reciting each time one of the lines given below: by reciting the eighth line he should sprinkle water on the earth, with the ninth line he should again sprinkle on the head with three kuśa grass. The mantras are as follows:—

ओं आपो हिष्ट्यादिऋग्नयस्य सिन्धुद्वीप ऋषिर्गायत्री छन्दः आपो देवता मार्जने विनियोगः ॥

(1) ओम् । आपो हिष्टामयो भुवः (2) ओं तान ऊर्जे दधातन (3) ओं महेरषाय चक्षसे ॥ (4) ओं यो वः शिवतमो रसः (5) ओं तस्य भाजयतेह नः (6) ओम् उशतीरिव मातरः (7) ओं तत्साम्ररङ्गमामवः (8) ओं यस्य जयाय जिन्वथ (9) ओम् आपो जनयथाच नः ॥

N.B.—For translation and Explanation See p 78.

VI.—AGHAMARṢANA.

Let him next perform Aghamarṣana reciting the following, while holding a little water in the palm of the right hand near the nose:—

ओं ऋतञ्च सत्यञ्च इति मन्त्रस्याघमर्षणं ऋषिरनुष्टुप्छन्दो भाववृत्तं देवतमश्वमे-
धावधुथे विनियोगः ॥

Om Ritam cha satyam cha iti mantrasyā-ghamarṣana Rṣir anuṣ-
ṭup Chhando Bhāva vṛittam daivatam, aśvamedhā vabhritha viniyogaḥ.

ओम् ऋतं च सत्यं चाभीक्षात्तपसोध्यजायत ।

ततो राज्यजायत ततः समुद्रो अर्णवः ॥ १ ॥

समुद्रादर्णवादधिसंवत्सरो अजायत ।

अहोरात्राणि विदधद्विश्वस्य मिषतो वशी ॥ २ ॥

सूर्याचन्द्रमसौ धाता यथापूर्वमकल्पयत् ।

दिवं च पृथिवीं चान्तरिक्षमथो स्वः ॥ ३ ॥

Of the Mantras Ritam cha satyam cha, the Seer is Aghamarṣana, the metre is Anuṣṭup, the Devatā is Bhāva vṛitta (or Bhāva-bhṛitta, a name of Brahmā), and they are employed in the final Dikṣā bath (avabhritha at the close of Aśvamedha sacrifice).

Having recited this, and drawing in the air through the left nostril, and throwing it out through the right nostril, with the black sin personified, let him throw the water on the left palm, imagining it to be a rock. This should be done thrice. Then reciting Gayatri, three offerings of water should be made to the Sun in the morning and evening, but *one* only at mid-day, and then he should perform Sūryopasthāna.

VII.—SURYOPASTHĀNAM.

After aghamarṣana let him perform oblation offering to the Sun reciting the following:—

ओं सूर्याय नमः प्रस्कण्व ऋषिर्गायत्रीछन्दः सूर्यो देवता सूर्योपस्थाने विनियोगः ॥

Om, Uduṭyam ity asya Praskaṇva R̥ṣir Gāyatrī chhandah Sūryo Devatā Suryopasthāne viniyogah.

Om, of the mantra Uduṭyam, &c., the seer is Praskaṇva, the metre is Gāyatrī, the Devatā is the Sun, and it is employed in Suryopasthāna.

ओम् उदुत्यं जातवेदसं देवं वहन्ति केतवः ।

दृशे विश्वाय सूर्यम् ।

(Rig. Veda I. 50. 1.)

Om, Uduṭyam Jâtavedasam Devam vahanti ketavaḥ; Driṣe Viśvāya Sūryam.

His heralds bear Him up aloft, the God who knoweth all that lives; Surya that all may look on Him.

उत्, Ut=up, qualifying vahanti; उ, U=mere expletive; स्यम्, tyam = Him; जातवेदसं, Jâtâ-Vedasam = Knower of all living things; देवंdevam = god; वहन्ति, vahanti=bear; केतवः, Ketavaḥ=heralds, rays of the sun; दृशे, driṣe=that (he may) be seen; विश्वाय, viśvāya=for all; सूर्यम्, Sūryam = Sūrya.

N. B.—The above mantras should be recited by holding the sacred thread round the two thumbs and raising the hands with the thread stretched towards the sun.

ओं चित्रमित्यस्य कौत्स ऋषिष्विष्टुपुच्छन्दः सूर्यो देवता सूर्योपस्थाने विनियोगः ॥

Om chitram ity asya Kautsa R̥ṣis Triṣṭup Chhandah, Suryo Devatā Sūryopasthāne viniyogah.

Om! Of the mantra Chitram, &c., the seer is Kautsa, the metre is Triṣṭup, the Devatā is Sūrya; and it is employed in Sūryopasthāna.

ओं चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः ।

आप्रा धावापृथिवीअन्तरिक्षं सूर्यं आत्मा जगतस्तस्थुषश्च ।

(Rig. Veda I. 115. 1)

Om! Chitram Devānām udagād anīkaṁ; Chakṣur Mitrasya, Varunasyâgneḥ; Âprâ Dyāvâ Prithivī antarikṣam; Sūrya âtmâ jagatas tasthuṣas cha.

The brilliant Presence of the gods hath risen, the eye of Mitra, Varuṇa and Agni.

The soul of all that moveth not or moveth, the sun hath filled the air, earth and heaven (Griffith).

Then he should offer an *añjali* of water to each of the following Devas with these mantras:—

ओं ब्रह्मणे नमः ॥ ओं ब्राह्मणेभ्यो नमः ॥ ओं आचार्येभ्यो नमः ॥ ओं ऋषिभ्यो नमः ॥ ओं देवेभ्यो नमः ॥ ओं सूर्यवे नमः ॥ ओं वायवे नमः ॥ ओं विश्णवे नमः ॥ ओं वैश्रवणाय नमः ॥ ओं उपजाय नमः ॥

(1) Om Brahmane Namaḥ, (2) Om Brâhmanebhyo Namaḥ, (3) Om Âchâryebhyo Namaḥ, (4) Om R̥ṣibhyo Namaḥ, (5) Om Devebhyo Namaḥ, (6) Om Mṛityave Namaḥ, (7) Om Vâyave Namaḥ, (8) Om Viṣṇave Namaḥ, (9) Om Vaiśravaṇāya Namaḥ, (10) Om Upajāya Namaḥ.

At this point the person should perform Tarpana (as already taught before); provided that his father be not alive.

VIII.—GĀYATRI JAPA.

Then he should perform the Japa or silent repetition of Gāyatrī mantra 108 times, &c. There are some preliminaries to Japa as shown below :—

1. Invocation of Gāyatrī.
2. Rīṣi Nyāsa.
3. The nyāsa of six organs or assignment of the various parts of the body to different deities.
4. Dhyāna.
5. Japa.
6. Salutation and Farewell.

1. INVOCATION.

With joined palms recite—

आयाहीत्यस्य विश्वामित्र ऋषिर्गायत्रीच्छन्दः सविता देवता जपोपनयने विनियोगः ।

Āyāhityasya viśvāmित्रa ṛṣir gāyatrī chchhandah savitā devatā japopanayane viniyogah.

Of the Mantra Āyāhi, &c., the seer is Viśvāmित्रa, the metre is Gāyatrī, the Devatā is Savitā and it is employed in japa and upanayana.

ओं आयाहि वरदे देवि त्र्यक्षरे ब्रह्मवादिनि ।

गायत्रि छन्दसां मातर्ब्रह्मयोने नमोऽस्तु ते ॥

Om Āyāhi varade devi tryakṣare brahmavādinī,
Gāyatrī chchandasām mātār brahma yone namo stute.

Om O Goddess, come Thou showering boons. Oh Thou of three syllables (or consisting of three imperishable essences), Oh Thou knower or revealer of Brahm, Oh Gāyatrī, mother of Chhandas, Oh Thou source of the Vedas, salutation be to Thee. *

2. RĪṢI NYĀSA.

Then let him perform Rīṣi Nyāsa or the assignment of the head, mouth and heart to Viśvāmित्रa, Gāyatrī and Sāvitrī by reciting the following mantras, touching those places with the fingers of the right hand :—

शिरसि विश्वामित्रऋषये नमः Śirasi Viśvāmित्रa ṛṣaye namaḥ ; मुखे गायत्रीच्छन्दसे नमः, Mukhe Gāyatrī-chchhandase namaḥ ; हृदि सवित्रे देवतायै नमः । Hṛidi Savitre devatāyai namaḥ.

3. ŚAḌĀNGA NYĀSA.

Then let him perform Śaḍānga Nyāsa by reciting the following mantras :—

ओं हृदयाय नमः । Om, hridayāya namaḥ.

ओं भूःशिरसे स्वाहा Om, bhūh śirase swāhā.

* NOTE.—The reading in Talitt, Aranyaka X. 26.1 is as follows :—

आयातु वरदा देवी अक्षरं ब्रह्म संमितम् ।

गायत्री छन्दसां माता हृदं ब्रह्मजुषस्व नः ॥

"May the Divine Gāyatrī, showering boons, come to instruct us about the Imperishable well-established Brahman; may Gāyatrī, the mother of all harmony teach us this Brahman."

ओं भुवः शिखायै वषट् Om, bhuvah śikhāyāi vaṣaṭ.

ओं स्वः कवचाय हुं । Om, swaḥ kavachāya hum. .

ओं भूर्भुवः स्वः नेत्रत्रयाय वौषट् ।

Om, bhur bhuvah swaḥ netra-trayāya vouṣaṭ.

ओं भूर्भुवः स्वः करतलपृष्ठाभ्यां अस्त्राय फट् ।

Om, bhur bhuvah swaḥ karatala priṣṭhābhyām astrāya phaṭ.

Then having performed aṅga-nyāsa, he should clap three times and perform Dig-bandhana, or the closing up of all quarters against the entrance of bad influences. This process must be learnt from the teacher, for it differs in different schools. Then holding a flower in the palm of the left hand and covering it up with the right hand in the form of pūrṇa mudrā he should perform meditation.

4. DHYĀNA.

Then he should perform dhyāna of Gâyātrī, i.e., he should try to make the mental image of the Goddess in the heart. It will differ according to the time of the day when the Sandhyā is performed. In the morning, she is Brahmāṇī, in the mid-day, she is Vaiṣṇavī, and in the evening, she is Rudrāṇī. The following are the Dhyāna mantras describing the Gâyātrī in her three stages called Gâyātrī, Sāvitrī and Sarasvatī.

In the morning, he should recite the following Dhyāna mantra :—

ओं प्रातर्गायत्री रविमण्डलमध्यस्था, रक्तवर्णा, द्विभुजा, ऋग्वेदोदाहता ध्येया ।
हंसासनमारूढा, ब्रह्माणी, ब्रह्मदैवत्या, कुमारी ऋग्वेदोदाहता ध्येया ।

Om, prātar Gâyātrī ravimaṇḍala madhyasthā, raktavarṇā, dvibhujā, akṣa sūtra kamaṇḍalu dharā hamsāsanaṁ āruḍhā, Brahmāṇī, brahma daivatya, kumārī Ṛig vedodāhritā dhyeyā.

In the morning the Gâyātrī should be meditated upon as a virgin of the nature of Rīgveda and Brahma-natured, seated on a swan, holding in her two hands a rosary and a water jar, the color being rosy red.

In the mid-day he should recite the following mantra, which should bring up the proper picture of the Gâyātrī.

ओं मध्याह्ने सावित्री रविमण्डलमध्यस्था, कृष्णवर्णा, चतुर्भुजा, त्रिनेत्रा, शङ्खचक्र-
गदापद्महस्ता, युवती, गरुडारूढा, वैष्णवी, विष्णुदैवत्या, यजुर्वेदोदाहता ध्येया ।

Om madhyāhne Sāvitrī ravimaṇḍala madhyasthā, kṛṣṇavarṇā, chaturbhujā, trinetrā, śaṅkha chakra gadā padmahastā, yuvatī garuḍā rūḍhā, Vaiṣṇavī, viṣṇudaivatya Yajur vedodāhritā dhyeyā.

At mid-day Sāvitrī should be meditated upon in the form of the essence of Yajurveda, dark-colored, having four arms, three eyes, holding conch-shell, discus, club and lotus, a young woman, seated on Garuḍa, and of Vaiṣṇavī form.

In the evening, he should recite the following dhyāna mantra :—

ओं सायाह्ने सरस्वती रविमण्डलमध्यस्था, शुक्लवर्णा । द्विभुजा, रुद्रदैवत्या
वृषभासनमारूढा, वृद्धा, रुद्राणी, रुद्रदैवत्या सामवेदोदाहता ध्येया ।

Om sâyāhne Sarasvatī ravi maṇḍala madhyasthā, śuklavarnā, dvibhujā, trisūla śamaru karā vṛṣavāsanam ārūḍhā, vṛiddhā, Rudrāṇi, rudra daivatya Sāmavedodāhṛitā dhyeyā.

In the evening Sarasvatī should be meditated upon in the form of the Essence of the Sāma veda, white-colored, having two arms, holding the Trident and the Drum, seated on the bullock, old and as Rudrāṇi.

5. Japa.

Having thus formed the appropriate image of Gâyatrī, he should recite (japa) the Gâyatrī mantra ten times at least, and if possible one hundred and eight times. The following is the Gâyatrī as used in Japa :—

ओं भूर्भुवः स्वः तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।

धियो यो नः प्रचोदयात् ॥ ओं ॥

The counting is performed on the phalanges of the fingers of the right hand, by placing the thumb on each of them in succession. It commences with the second phalanx of the ring finger of the right hand and is continued thus :—(1) the middle phalanx of the ring finger ; (2) the first phalanx of the same ; (3) the first phalanx of the little finger ; (4 and 5) the middle and last phalanges ; (6) the last phalanx of the ring finger ; (7) the phalanx of the middle finger ; (8) the last phalanx of the index finger ; (9 and 10) the middle and first phalanges of the index finger.

This completes the counting of ten times. Then, if necessary, the same process of counting is performed again to complete the second ten and so on. While the tens are counted on the corresponding phalanges of the left hand.

6. Farewell.

Then farewell should be bidden by reciting the following Mantra :—

ओं महेशवदनेत्पन्ना विष्णोर्हृदयसम्भवा ।

ब्रह्मणा समनुज्ञाता गच्छ देवि यथेच्छया ॥

Om Mahēśa vadanotpannā Viṣṇor hṛidaya sambhavā.

Brahmaṇā samanujñātā gacchha Devi yathechchayā.

Oh goddess (Gâyatrī) thou comest out of the mouth of Mahēśa and dwellest in the heart of Viṣṇu, being ordered thereto by Brahmā. Now, depart, wherever it pleases Thee.

Then he should pour a little water on the copper vessel in front of him, reciting the following :—

अनेन जपेन भगवन्तावादित्यशुक्रौ प्रीयेताम् ।

ओं आदित्यशुक्राभ्यां नमः ॥

Anena japena bhagavantāvāditya śukrau priyetām.

Om, Āditya śukrābhyām namaḥ.

May this Japa of mine please the Lords Āditya and Śukra.

Om, Salutation be to Āditya and Śukra.

IX.—ĀTMA-RAKṢĀ.

Then let him recite the following, the sacred thread should be circled round the thumb which should touch the right ear :—

जातवेदस इत्यस्य काश्यप ऋषिस्त्रिष्टुप्
छन्दोऽभिर्देवता आत्मरक्षायां जपे विनियोगः ।

Jātavedasa ity asya Kāśyapa Ṛṣistriṣṭup Chhando' gnir Devatā, Ātma-rakṣāyām jape viniyogaḥ.

Of the mantra "Jātavedasa, etc.," the seer is Kāśyapa, the metre is Triṣṭup, the Devatā is Agni, and it is employed in Ātma-rakṣā.

ओं जातवेदसे सुनवाम सोममरातीयतो नि दहाति वेदः ।
स नः पर्षदति दुर्गाणि विश्वा नावेव सिन्धुं दुरितात्यग्निः ॥

(Rig Veda I. 99. 7.)

Om ! jātavedase sunavāma somam arātiyato nidahāti vedah.

Sa nah Parsad ati durgāṇi viśvā nāveva sindhum duritāty Agniḥ.

We prepare the Soma for the All-knower. May he consume the evil tendencies of our niggardly disposed heart. May he transport us over all difficulties. May the Efulgent convey us as in a boat over the sea, across all Evils.

X.—RUDRĀ UPASTHĀNĀ.

Then let him with folded hands bow to Rudra reciting :—

ऋतमित्यस्य कालाग्निरुद्र ऋषिरनुष्टुप् छन्दो रुद्रो देवता रुद्रोपस्थाने विनियोगः ।

Ṛitam ity asya Kālāgni Rudra Ṛṣir Anuṣṭup Chhando, Rudro Devatā Rudropasthāne viniyogaḥ.

Of the Mantra Ṛitam, &c., the seer is Kālāgni Rudra, the metre is Anuṣṭup, and it is employed in Rudropasthāna.

ओं ऋतं सत्यं परं ब्रह्म पुरुषं कृष्णपिङ्गलम् ।
ऊर्ध्वरेतं विरूपाक्षं विश्वरूपाय वै नमः ॥

Om, ritam satyam param Brahma puruṣam Kṛiṣṇa piṅgalam.

Ūrdha retam virūpākṣam viśvarūpāya vai namaḥ. Tait. Ar. X. 12.1.

Om, Salutation be to that All-pervading, All-eyed, whose Energy flows upwards, who is Eternal, True Righteousness, the Supreme Brahma, the Violet-colored Puruṣa.

Then let him offer a handful of water to each of the following and reciting :—

ओं ब्रह्मणे नमः	Om Brahmane namaḥ.
ओं अद्भ्यो नमः	Om Adbhyo namaḥ.
ओं वरुणाय नमः	Om Varuṇāya namaḥ.
ओं शिवाय नमः	Om Śivāya namaḥ.
ओं ऋषिभ्यो नमः	Om Ṛṣibhyo namaḥ.
ओं देवेभ्यो नमः	Om Devebhyo namaḥ.
ओं वायवे नमः	Om Vāyave namaḥ.
ओं विष्णवे नमः	Om Viṣṇave namaḥ.

ओं प्रजापतये नमः Om Prajāpataye namaḥ.
 ओं रुद्राय नमः Om Rudrāya namaḥ.
 ओं सर्वभ्यो नमः Om Sarvebhyo namaḥ.
 ओं देवेभ्यो नमः Om Devebhyo namaḥ.

Then let him offer arghya to Sūrya, reciting :—

ओं नमोविवस्वते ब्रह्मन् भास्वते विष्णुतेजसे । जगत्सवित्रे शुचये सवित्रे कर्मदा-
 यिने ॥ इदमर्घ्यम् ओं श्रीसूर्याय नमः ॥

Om, Namo vivasvate Brahman bhāsvate Viṣṇu tejase, Jagat savitre
 śuchaye Savitre karma dāyine. Idam arghyaṃ Om Śrī Sūryāya namaḥ.

Om, Salutation be to Vivasvat, Brahman, to the effulgent Viṣṇu energy, to the World
 Creator, the pure, the creator, the Karma fruit awarder. This offering is to Om Śrī
 Sūrya, namaḥ.

Then let him bow down to Sūrya, reciting :—

ओं जपाकुसुमसङ्काशं काश्यपेयं महाद्युतिम् ।
 ध्वान्तरिं सर्वपापघ्नं प्रणतोऽस्मि दिवाकरम् ॥

Om, Javā kusuma saṅkāśam kāśyapeyaṃ mahādyutim.

Dhvāntāriṃ sarva pāpaghnaṃ praṇato'smi Divākaram.

Translation :—Om ! I bow to the Maker of the Day, the Destroyer of all sins, the
 Enemy of Darkness, the Great Light, the Kāśyapeya, whose colour is like that of Javā-
 flower.

BRAHMA-YAJNA.

Then he should recite the first mantra of each one of the four Vedas.
 This is called Brahma-Yajña.

Rig. Veda I. 1. 1.

मधुच्छन्द ऋषिर्गार्गी छन्दः, अग्निर्देवता ब्रह्मयज्ञजपे विनियोगः ॥

ओं अग्निमीले पुरोहितं यज्ञस्य देवमृत्विजम् । होतारं रत्नधातमम् ॥

Pada : अग्निम् । ईले । पुरः-हितम् । यज्ञस्य । देवम् । ऋत्विजम् । होतारम् । रत्नधातमम् ॥

Transliteration :—Agniṃ ile purohitam, yajñasya devaṃ ritvijam ;
 Hotāraṃ ratna dhātamaṃ.

Word-meaning :—अग्निम् = Agni, God, ईले = I implore, पुरोहितं = the
 Provident, or chief Priest, यज्ञस्य = of the sacrifice, देवं = the divine, ऋत्विजं =
 the Ritvij priest or minister, होतारं = the Hotri priest, रत्नधातमम् = the best
 reservoir of wealth.

Translation :—I adore Agni, the Provident, the divine Time-Priest
 of sacrifice, the Invoker, the best giver of what is good.

Note :—Purohita = the Provident, Ritvij = the priest who performs at the great
 seasons (ritu) of the year, Hotri = the priest who invokes and pours out the libations, the
 Invoker.

Yajur Veda I. 1. 1.

याज्ञवल्क्य ऋषिर्बृहस्पि ऊन्दो वायुर्देवता ब्रह्मयज्ञ जपे विनियोगः ॥

ओं इषे त्वेर्जत्वा । वायवः स्थ । देवो वः सविता प्रार्पयतु श्रेष्ठमाय कर्मणे ॥

Pada :—इषे । त्वा । ऊर्जे । त्वा । वायवः । स्थ । देवः । वः । सविता । प्र । अर्पयतु । श्रेष्ठतमाय । कर्मणे ॥

Transliteration :—Om, 1. Iṣe tvo'rje tvā, 2. Vāyavaḥ stha, 3. Devo vaḥ Savitā prārpayatu śreṣṭhatamāya Karmaṇe.

Word-meaning :—इषे = for food, त्वा = thee, ऊर्जे = for strength, त्वा thee, (हे शास्त्रे इदर्थे त्वां छिनत्ति । ऊर्गर्थे त्वां छिनत्ति) O branch ! I cut thee, in order to get food. I cut thee, for the sake of strength. The Adhvaryu priest utters these, while cutting the sacrificial twig on Amāvasya day. The verb छिनत्ति 'I cut' has been supplied to complete the sentence. When applied to God, the verb 'I pray' should be supplied. "I pray Thee for food, I pray Thee for strength).

वायवः = Winds (गन्तारः) or the goers, the moving (calves), स्थ = be ye, हे वत्साः मातृसकाशाद् गन्तारो भवत "O ye calves, go to your mothers." This is addressed to the calves. स्थ is the Imperative plural of the verb अस् "to be."

देवः God, refulgent, वः = you, सविता = the Creator, प्रार्पयतु May establish, श्रेष्ठतमाय कर्मणे = for the highest work (or. Sacrifice), [" यज्ञो हि श्रेष्ठतमं कर्म" = for the Sacrifice is the highest work].

Translation :—(I pray) to Thee for food, (I pray) to Thee for strength. Be (swift as) winds. May the Divine Creator fit you for the highest work.

or

(I cut) thee (O twig) for the sake of food, (I cut) thee, for the sake of strength. (Ye calves) be (swift as) winds (to approach your dams).

(Ye Cows) may the Divine Sāvitri establish you for the highest work.

Sāma Veda I. 1.

गौतम ऋषिरनुष्टुप् छन्दः सूर्यो देवता ब्रह्मयज्ञजपे विनियोगः ॥

अग्ने अग्न आयाहि वीतये गृणानो हव्यदातये । निहोता सत्सि बर्हिषि ॥

Pada :—अग्ने । आ । याहि । वीतये । गृणानः । हव्यदातये । नि । होता । सत्सि । बर्हिषि ॥

Transliteration :—Om, Agna āyāhi vītaye grīṇāno havya-dātaye, Nihotā satsi barhiṣi.

Word-meaning :—अग्ने = O Agni, आयाहि = Come, वीतये (हविषां भक्षयार्थं or तर्पणार्थं) = in order to eat the (oblations), or to satisfy (the sacrificers); हव्यदातये (हव्यानि हवींषि देवेभ्यो दातुम्) = and to give (or carry) the offerings (to the Devas), गृणानः (स्तूयमानः) = praised (thou who art being praised), बर्हिषि (अस्तीय दर्भे) = on the (spread out) Kuśa grass, होता (being a) Hotṛi priest, निषत्सि (निषीद, उपविश) = sit down.

Translation :—O Agni ! Come to eat (the oblations) and give the offerings (to Devas). (Thou art) being praised; (like a) Hotṛi (priest) sit (Thou) down on (this seat of) kuśa grass.—(Rig Veda VI, 16, 10).

Atharva Veda I. I.

पिप्पलाद ऋषिरुष्णिक् छन्दो वरुणो देवता ब्रह्मयज्ञजपे विनियोगः ॥

शन्नो देवीरभिष्टये आपो भवन्तु पीतये । शंयोरभिस्त्वन्तु नः ॥

Transliteration:—Sanno devi rabhiṣṭaye āpo bhavantu pītaye. Sāmyo rabhisravantu nah.

Pada :—शम् । नः । देवीः । अभिष्टये । आपः । भवन्तु । पीतये । शम् योः । अभि । स्त्वन्तु । नः ॥

Sanskrit-meaning :—देवीः (देव्यः द्योतनादिगुणयुक्ताः) आपः नः (अस्माकम्) अभिष्टये (अभियजनाय or अभितः सर्वतो यागार्थं) शं (सुखं भवन्तु or सुखकारिण्यो भवन्तु) पीतये (पानाय च शं) भवन्तु (पीयमानाः आपः स्वादुतमाः सुखाय भवन्तु) नः (अस्माकं) शं (शमनाय रोगाणां) योः (यावनाय च भयानाम्), अभिस्त्वन्तु (अस्मदाभिमुख्येन गच्छन्तु) or (अस्माकम् उपरि शुद्ध्यर्थं सिञ्चन्तु) ॥

English meaning :—देवीः आपः = The Divine or effulgent waters, अभिष्टये = for the sake of sacrifice, शं नः भवन्तु = be propitious to us, पीतये = (so also) for drinking, अभिस्त्वन्तु = let them be poured over, नः = us, शं = for the sake of destroying (present diseases), योः = and warding (fears of future diseases).

Translation :—May the Effulgent Waters be propitious in all our sacrifices, and for our drinking purposes ; may they pour down upon us, removing present diseases and warding off future illnesses.

Griffith :—The Waters be to us for drink, Goddesses, for our aid and bliss ; Let them stream health and wealth to us.

Here ends the Sandhyā of the Sāma Vedins.

CHAPTER IX.

THE YAJUR VEDI SANDHYĀ.

ACCORDING TO MĀDHYANDINĀS.

We give below the Sandhyā as it is current in these United Provinces, from the excellent edition of Pt. Devidatta Jyotirvid and published by Pt. Ram Narain Varmana of Allahabad.

The Sandhyā has twenty-eight parts.

Separate enumeration of 28 parts.

I.—VIṢṆU-SMARAṆAM.

OR

Meditation on Viṣṇu.

MANTRA.

ओं अपस्वित्रः पवित्रो वा सर्वावस्थां गतोऽपि वा ।

यः स्मरेत् पुण्डरीकाक्षं स बाह्याभ्यन्तरः शुचिः ॥

Transliteration :—Oṃ Apavitraḥ pavitro vâ, sarvâvasthâṃ gato pi vâ ;

Yah smaret Puṇḍarikâkṣam, sa bâhyâbhyantaram śuciḥ.

Word-meaning :—1. Apavitraḥ=not pure, impure. 2. Pavitraḥ=pure. 3. Vâ=or. 4. Sarvâvasthâṃ=(in) all conditions. 5. Gataḥ=gone, existing. 6. Api=even. 7. Vâ=or. 8. Yah=who. 9. Smaret=may remember. 10. Puṇḍarikâkṣam=the lotus-eyed. 11. Sa=he. 12. Bâhyâbhyantaram=outside and inside. 13. śuciḥ=cleansed, sanctified.

Translation :—Whether pure or impure, in whatever condition one may be, he who meditates on the Lotus-eyed, becomes cleansed within and without.

Directions :—Reciting this mantra and thinking on Viṣṇu, let him hold a little water in the palm of the right hand, and sprinkle that water all around himself.

II.—ÂCHAMANAM.

or sipping of water.

1. ओं ऋग्वेदाय स्वाहा ॥ Oṃ Rîg-vedâya swâhâ.
2. ओं यजुर्वेदाय स्वाहा । Oṃ Yajur-vedâya swâhâ.
3. ओं सामवेदाय स्वाहा । Oṃ Sâma-vedâya swâhâ.
4. ओं अथर्ववेदाय नमः । Oṃ Atharva-vedâya namaḥ.

Directions :—Let him sip water three times reciting the first three mantras : reciting the fourth mantra let him throw the water on the ground and wash his hands.

Note :—The word swâhâ means “prosperity to all”—“(su) good wishes, (âhâ) to all” = “god-speed.”

III.—SIKHÂ BANDHANAM.

or tying the tuft.

ओं ब्रह्मवाक्यसहस्रेण शिववाक्यशतेन च ।

विष्णोर्नामसहस्रेण शिखाग्रन्थिं करोम्यहम् ॥

Transliteration :—Oṃ Brahma vākya sahasreṇa, Śiva vākya śatena cha.

Viṣṇor nâma sahasreṇa, Śikhâ granthiṃ karomyaham.

Translation :—With the thousand names of Brahmâ and hundred names of Śiva, with the thousand names of Viṣṇu, I tie the tuft.

ओं भूर्भुवः स्वः । तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ।

ओ३म् ॥

This is the Gâyatrî. (See pages 29 and the following).

Directions :—Reciting the above two mantras let him tie the tuft by 2½ turns and putting a knot. If the tuft be already tied, he should merely touch it reciting these mantras.

IV.—KHA-SPARŚĀ.

or touching the various centres of the body.

ओं वाक् Om Vāk (speech) (touch the lips with middle and ring finger of the right hand).

ओं मनः Om Manah (mind) (touch similarly the lower lip).

ओं प्राणः Om Prāṇah (breath) (touch the nostrils).

ओं चक्षुः चक्षुः Om Chakṣuḥ chakṣuḥ (eyes) (touch two eyes).

ओं श्रोत्रम् श्रोत्रम् Om Śrotram śrotram (ears) (touch both ears).

ओं नाभिः Om Nābhiḥ (navel) (touch the navel).

ओं हृदयम् Om Hridayam (heart) (touch the heart).

ओं कंठः Om Kaṇṭhaḥ (throat) (touch the throat).

ओं ललाटम् Om Lalāṭam (forehead) (touch the forehead).

ओं शिरः Om Śirah (head) (touch the head).

ओं शिखा Om Śikhâ (tuft) (touch the tuft).

ओं बाहू Om Bâhû (hands).

ओं यशोबलमस्तु Om Yaśo balam astu. "Let there be fame and strength." With this make namaskâra.

Directions :—Uttering the above mantras touch the various organs indicated. Reciting Om Bâhû put the right hand on the left shoulder, and the left hand on the right shoulder. With the last mantra clasp the hands and bow down. In touching, where there are two organs, such as eyes, ears, &c., always touch the right first. The object of such touching is to invoke the blessing of God on the senses, the prayer being "let the organs be strong, and work for the good of all so that they bring fame. Let them never do anything of which one may be ashamed."

V. PĀVANAM

or purification.

ओं ओं पुनातु Om Om punātu (may Om purify) (with this sprinkle water on the head).

ओं भूः पुनातु Om Bhûḥ punātu (with this sprinkle water on feet).

ओं भुवः पुनातु Om Bhuvah punātu (with this sprinkle on heart).

ओं स्वः पुनातु Om Svaḥ punātu (with this sprinkle water on heart).

ओं महः पुनातु Om Mahah punātu (with this sprinkle water on throat).

ओं जनः पुनातु Om Janah punātu (with this sprinkle water on eyes).

ओं तपः पुनातु Om Tapah! punātu (with this sprinkle water on forehead).

ओं सत्यं पुनातु Om Satyam punātu (again on the head).

ओं तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।

धियो यो नः प्रचोदयात् ।

ओं सर्वं पुनातु Om Sarvam punātu (sprinkle water all round).

Directions :—Taking water in the palm of the left hand, let him sprinkle water on himself with the ring finger of the right hand as directed above. If one be standing in a current water, then he need not take water in the palm of his hand. If he can get kuśa grass he should use it, instead of finger, to sprinkle water.

VI. ÂSANOPAVEŚANAM

or taking the seat.

पृथिव्येति मेरुपृष्ठं ऋषिः सुतलं छन्दः कूर्मो देवता आसनोपवेशने विनियोगः ।

ओं पृथिव त्वया धृता लोका देवि त्वं विष्णुना धृता ।

त्वं च धारय मां देवि पवित्रं कुरु चासनम् ॥

Transliteration :—Prithvi tvayâ dhritâ lokâ, devi tvam Viṣṇunâ dhritâ.

Tvam cha dhâraya mām Devi, pavitraṁ kuru châsanam.

Word-meaning :—Prithvi=O Earth. Tvayâ=by Thee. Dhritâḥ=are upheld. Lokâḥ=The creatures. Devi=O Shining One. Tvam=Thou. Viṣṇunâ=by Viṣṇu. Dhritâḥ=art upheld. Tvam=Thou. Cha=and. Dhâraya=uphold. Mām=me. Devi=O Shining One. Pavitraṁ=sacred. Kuru=make. Cha=and. Âsanam=the seat.

Translation :—O Earth, all creatures are upheld by Thee; O Devi, thou art supported by Viṣṇu; support me thou, O Shining One, and sanctify my seat.

Directions :—Reciting this mantra, let him touch the ground with the little finger of the right hand.

VII. SANDHYĀ SANKALPA

or Resolve to perform Sandhyâ.

ओं अद्योपात्त सकल दुरितक्षयाय श्रीपरमेश्वरप्रीत्यर्थं (प्रातः मध्याह्न सायं) सन्ध्योपासनमहं करिष्ये ।

Transliteration :—Om ! adyopâtta-sakala-duritakṣayâya, Śrī Parameśvara prītyartham (Prâtaḥ, Madhyâhna or Sâyam) Sandhyopâsanam aham kariṣye.

Word-meaning :—adya=to-day; upâtta=performed; sakala=all; durita=sin; kṣayâya=for destroying; Śrī Parameśvara prītyartham=and for the sake of pleasing the supreme God; Sandhyopâsanam kariṣye=I shall perform the (morning, mid-day or evening); Sandhyâ=meditation.

Directions :—Taking water in the palm of the right hand and reciting this mantra, let him throw the water on the ground.

Note :—The efficacy of every religious act depends upon Saṅkalpa—the strong determination, the mental effort. If the mind is not put in the act, but it is done mechanically, no fruit is produced. Hence the necessity of Saṅkalpa in the beginning of every act.

VIII. KARA-NYĀSA.

or the hand nyāsa.

अस्या अग्निमुख्याः गायत्र्याः परंब्रह्म ऋषिर्ऋग्यजुःसामाथर्वछन्दः सविता देवता परंब्रह्म.-
मानुन्यासे विनियोगः ॥

1. ओं भूः अङ्गुष्ठाभ्यां नमः Om Bhūḥ anguṣṭhābhyām namaḥ.
Om Bhūḥ—salutation to the thumbs.
2. ओं भुवः तर्जनीभ्यां नमः Om Bhuvāḥ tarjanībhyām namaḥ, Index finger).
3. ओं स्वः मध्यमाभ्यां नमः Om Svāḥ madhyamābhyām namaḥ (middle finger).
4. ओं तत् सवितुर्वरेण्यं अनामिकाभ्यां नमः Om Tat savitur vrēṇyaṁ anāmi-kābhyām namaḥ. (Ring finger).
5. ओं भर्गो देवस्य धीमहि कनिष्ठिकाभ्यां नमः Om Bhargo devasya dhimahi kaniṣṭhikābhyām namaḥ. (Little finger).
6. ओं धियो यो नः प्रचोदयात् करतलकरपृष्ठाभ्यां नमः Om dhiyo yo naḥ pra-chodayāt, karatala karapriṣṭhābhyām namaḥ. (Palm and back of hand).

Directions :—

1. Reciting this touch the two thumbs with the index fingers.
2. Reciting this touch the index fingers with the thumbs.
3. Reciting this touch the middle fingers with the thumbs.
4. Reciting this touch the ring fingers with the thumbs.
5. Reciting this touch the little fingers with the thumbs.
6. Reciting this turn the right hand round the left.

Note :—The word nyāsa means the assignment of the various members of the body to various portions of a mantra, or to various deities. The salutation is offered to 1. Thumbs, 2. Index fingers, 3. Middle fingers, 4. Ring fingers, 5. Little fingers, 6. The palm and the back of the hand. The mantras assigned are the portions of the Gāyatri.

IX. ANGA-NYĀSA

or assignment of bodily members.

1. ओं भूः हृदयाय नमः Om Bhūḥ Hridayāya namaḥ.
2. ओं भुवः शिरसे स्वाहा Om Bhuvāḥ Śirase Swāhā.
3. ओं स्वः शिखायै वषट् Om Svāḥ Śikhāyai vaṣaṭ.
4. ओं तत् सवितुर्वरेण्यं कवचाय हुम् Om Tat Savitur Vareṇyaṁ Kava-chāya Hum.
5. ओं भर्गो देवस्य धीमहि नेत्रत्रयाय वौषट् Om Bhargo Devasya dhimahi netratrayāya vausaṭ.
6. ओं धियो यो नः प्रचोदयात् अस्त्राय फट् Om Dhiyo yo naḥ prachodayāt, āstrāya phaṭ.

Directions :—

1. Touch the *heart* with right hand reciting it.
2. Touch the hand do. do.
3. Touch the tuft do. do.
4. Place the left hand on the right shoulder and the right hand on the left shoulder cross-wise.
5. Touch the right eye with the index finger, and the left eye with the middle finger, of the right hand.
6. Strike the palm of the left hand with the index and middle fingers of the right hand so as to make a slight sound.

Note :—

1. Namaḥ means salutation, from $\sqrt{\text{nam}}$ to 'bow.'
2. Svāhā "welcome," from su 'good,' $\sqrt{\text{live}}$ 'to call' or from $\sqrt{\text{svad}}$ 'to taste.'
3. Vaṣaṭ "offering to Devas," from $\sqrt{\text{vah}}$ to carry.
4. Huṃ from $\sqrt{\text{hū}}$ 'to give' or 'to eat,' syllable of interrogation, doubt, assent, anger, fer, censure.
5. Vauṣaṭ from $\sqrt{\text{vah}}$ 'to carry,' the same as Vaṣaṭ.
6. Phaṭ from $\sqrt{\text{sphut}}$ "to break," in destructive acts, such as removing serial obstacles, aghamarṣana etc.

X.

SANDHYĀ DHYĀNAM ĀVĀHANAM CHA.

प्रातः सन्ध्यायाम्

In the morning Sandhyā.

ओम् गायत्रीं त्र्यक्षरां बालां साक्षसूत्रकमण्डलुम् ।
 रक्तवस्त्रां चतुर्वक्त्रां हंसवाहनसंस्थिताम् ॥ १ ॥
 ऋग्वेदकृतोत्सङ्गां रक्तमाल्यानुलेपनाम् ।
 ब्रह्मार्णीं ब्रह्मदैवत्यां ब्रह्मलोकनिवासिनीम् ॥ २ ॥
 आवाहयाम्यहं देवीमायान्तीं सूर्यमण्डलात् ॥ ३ ॥
 आगच्छ वरदे देवि त्र्यक्षरे ब्रह्मवादिनि ।
 गायत्रि च्छन्दसां मातर्ब्रह्मयोने नमोस्तुते ॥ ४ ॥

Transliteration.

- Om ! 1. Gâyatrīm tryakṣarām bālām Sākṣa-sūttira-Kamaṇḍalum ;
 Raktavastrām chatur vaktrām Hamsa-vāhana-samsthītām.
 2. Ṛig-veda-kṛitotsaṅgām Rakta-mālyānulepanām ;
 Brahmanīm brahma-daivatyām Brahma-lokanivāsiniṃ.
 3. Āvāhayāmy ahaṃ Devīm Āyāntīm sūrya-maṇḍalāt.
 4. Āgachchha varade Devi tryakṣare brahma-vādinī,
 Gâyatri chandasām mātār Brahma-yone namo'stu te.

*Word-meaning :—*I. 1. Gâyatrīm = Gâyatri, accusative case governed

by "I invoke" of the third verse; 2. Tryakṣaram=three syllabled, i.e., a, u and m. 3. Bālām=virgin; 4. Sa-akṣa-sūtra-Kamaṇḍalum=with rosary and water-pot; 5. Rakta-vastrām=red-dressed; 6. Chaturvaktrām=four-faced; 7. Hamsa-vāhana-samsthītām=Swan-vehicle-seated, i.e., sitting on a swan.

II. 1. Rīgvedakritotsaṅgām=Rīgveda-held-on lap, i.e., holding the Rīgveda on her lap; 2. Rakta-mālyā-nulepanām=(wearing) red garland and (red) sandal paste; 3. Brahmāṇīm=Brahmāni; 4. Brahma daivatyām=(consecrated to) Brahmā as its Deity; 5. Brahmalo-kanivāsiniṃ=residing in Brahmā world;

III. 1. Avāhayāmi=invoke; 2. aham=I; 3. Devīm=The goddess; 4. Āyāntīm=descending from; 5. Sūrya maṇḍalāt=the solar orb.

IV. 1. Āgachchha=come; 2. varade=O boon-conferring; 3. Devi=goddess; 4. Tryakṣare=O three=syllabled; 5. Brahmavādinī=Instructor of Brahma-knowledge; 6. Gāyatri=O Gāyatri; 7. Chhandasām Mātār=mother of sacred hymns; 8. Brahma-yone=O source of Vedas; 9. Namaḥ=salutation; 10. Astu=be; 11. te=to Thee.

Translation:—I invoke the goddess Gāyatri to come down from the solar orb. She consists of three syllables (or three indestructible principles), is a Virgin, has a rosary and a Kamaṇḍalu in her two hands, she is dressed in red, has four faces, and is seated on a swan. She has the Rīgveda on her lap; and wears red garland of red flowers, and is anointed with red sandal wood paste. She is the energy of Brahmā, and is sacred to Brahmā as her Deity, and dwells on the plane of Brahmā.

Come, O Boon-giving Goddess, O three syllabled teacher of Brahma-wisdom. Salutation be to Thee, O Gāyatri, the mother of hymns and the womb of Vedas.

Directions:—Reciting the above Mantras, with clasped palms, let him invoke the Goddess. He should form a mental picture of the Goddess as described above, all red dress, flowers, sandal paste, &c. It represents the first life-wave or Brahmā energy.

The invocation and Dhyanā Mantras for midday are as follows:—

भो सावित्री युवती शुक्लां शुक्लवस्त्रां त्रिलोचनाम् ।

त्रिशूलिनीं वृषारूढां श्वेतमाल्यानुलेपनाम् ॥ १॥

यजुर्वेदकृतोत्सङ्गां जटामुकुटमण्डिताम् ।

रुद्राणीं रुद्रदैवत्यां रुद्रलोकनिवासिनीम् ॥ २॥

आवाहयाम्यहं देवीमायान्तीं सूर्यमण्डलात् ॥ ३॥

आगच्छ वरदे देवि त्र्यम्बरे रुद्रवादिनि ।

सावित्रिच्छन्दसां मातर् रुद्रयोने नमोऽस्तुते ॥ ४॥

Transliteration:—

1. Om Sāvitrīm yuvatīm śuklām śuklavastrām trilochanām,
Trisūlinīm vṛṣārūḍhām śveta mālyānulepanām,
2. Yajur-veda-kritotsaṅgām jaṭā mukuṭa maṇḍitām.
Rudraṇīm rudra daivatyām rudra-loka nivāsiniṃ.
3. Avāhayāmy aham Devīm āyāntīm sūrya maṇḍalāt.
4. Āgachchhā varade Devi try-akṣare rudra-vādinī,
Gāyatri chhandasām mātār rudra-yone namo' stu te.

Translation :—I invoke the goddess Sâvitri to come down from the solar orb. She is a youthful maiden, white in color, dressed in white, having three eyes ; carrying a trident, seated on a bull, and wearing a garland of white flowers, and having white sandal wood paste. On her lap is Yajur Veda, and her crown is of matted hair. She is the energy of Rudra, sacred to Rudra, dweller of the Rudra plane.

Come, O boon-giving Goddess of three syllables, teacher of the Science of Rudra, O Sâvitri, the mother of hymns, O womb of Rudra, salutation be to Thee.

The invocation and Dhyâna mantras for the evening are :—

ओं वृद्धां सरस्वतीं कृष्णां पीतवस्त्रां चतुर्भुजाम् ।
 शङ्खचक्रगदाशार्ङ्ग-हस्तां गरुडवाहिनीम् ॥१॥
 सामवेदकृतोत्सङ्गां वनमालाविभूषिताम् ।
 वैष्णवीं विष्णुदैवत्यां विष्णुलोकनिवासिनीम् ॥२॥
 आवाहयाम्यहं देवीमायान्तीं सूर्यमण्डलात् ॥३॥
 आगच्छ वरदे देवि त्र्यम्बरे विष्णुवादिनि ।
 सरस्वतिच्छन्दसां मातर् विष्णुयोने नमोस्तुते ॥४॥

Transliteration :—

1. Vriddhâm Sarasvatîm kṛṣṇâṃ pîtavastrâṃ chaturbhujâṃ,
 Śankha-chakra-gadâ-śarṅga hastâṃ garuḍa-vâhinîm,
2. Sâma-veda-kṛitotsaṅgâṃ Vanamâlâ vibhûṣitâṃ,
 Vaisṇavîm viṣṇu daivatyâṃ viṣṇuloka nivâsinîm.
3. Âvâhayâmy-aham Devîm Âyântîm sûrya maṇḍalât.
4. Âgachchha varade Devi try-akṣare viṣṇuvâdinî,
 Sarasvatichchhandasâṃ mâtar viṣṇu yone namo stu' te.

Translation :—I invoke the goddess Sarasvatî to descend from the solar sphere. She is old, dressed in yellow, having four hands, holding a conch, a discus, a club and a bow in each hand, and seated on Garuḍa. The Sâma Veda is on her lap, and a garland of wild flowers adorns her. She is the energy of Viṣṇu, sacred to Viṣṇu, dweller of the plane of Viṣṇu. Come, O boon-conferring Goddess of three syllables, the teacher of Viṣṇu-lore, O Sarasvatî ! mother of hymns ! O womb of Viṣṇu ! salutation to Thee.

XI. PRÂṆÂYÂMA.

or Regulation of Breathing.

Then let him perform Prâṇâyâma, reciting :—

N.R.—See pp. 43-44, for fuller description.

ओंकारस्य ब्रह्मा ऋषिर्गायत्री छन्दोऽभिर्देवता ।

सप्त व्याहृतीनां विश्वामित्रयमदभिरद्वाजगौतमअत्रिवशिष्टकश्यपा ऋषयः गायत्र्युष्णिगनुष्टुब्-
 हती पङ्क्तित्रिष्टुब्जगत्यश्छन्दांसि । अग्निवाय्वादित्यवृहस्पतिवरुणेन्द्रविश्वेदेवा देवताः ।

गायत्र्या विश्वामित्रऋषिर्गायत्रीछन्दः सविता देवता ॥

शिरसः प्रजापतिऋषिः यजुश्छन्दो ब्रह्मअग्निवायुसूर्या देवताः प्राणायामे विनियोगः ॥

Transliteration :—Om-kârasya ṛiṣi Gâyatri chhando' gnir Devatâ.

Sapta vyahṛitinam Viśvâmitra, Yamadagni, Bharadvâja, Gautama,
 Atri, Vasistha, Kâṣṭyapâḥ Ṛiṣayah. Gâyatri Uṣṇig Anuṣṭub, Brihatî

Pañkti. Triṣṭub Jagatyas Chhandāmsi, Agni, Vāyu, Âditya, Bṛihaspati Varuṇa, Indra, Viśvedeva devatāḥ.

Gāyatrī Viśvāmītra Rīṣir Gāyatrī chhandah Savitā Devatā.

Śirasaḥ Prajāpatir Rīṣir yajus chhando Brahm Agni Vāyu Sūrya Devatāḥ Prānāyāme viniyogah.

Translation :—Of Om the seer is Brahmā, the metre is Gāyatrī, the Devatā is Agni. Of the seven Vyāhṛitis, the Rīṣis are Viśvāmītra, Jamadagni, Bharadvāja, Gautama, Atri, Vasīṣṭha, and Kāśyapa, the metres are Gāyatrī, Uṣṇik, Anuṣṭup, Brihati, Pañkti, Triṣṭub, and Jagati; the Devatās are Agni, Vāyu, Sūrya, Indra, Varuṇa, Bṛihaspati, and Viśvedeva.

Om! of Gāyatrī the seer is Viśvāmītra, the metre is Gāyatrī, the Devatā is Sāvitrī.

Om! of the Śirasa, the seer is Prajāpati, the metre is Gāyatrī, the Devatās are Brahmā, Agni, Vāyu and Sūrya and it is employed in Prānāyāma.

Then let him inhale, retain and expel air each time reciting the following :—

ओं भूः ॥ ओं भुवः ॥ ओं स्वः ॥ ओं महः ॥ ओं जनः ॥ ओं तपः ॥ ओं सत्यं ॥
ओं तत्सवितुर्वरेण्यं भर्गोदेवस्य धीमहि । धियो यो नः प्रचोदयात् ॥ ओं आपो ज्योतीरसो-
मृतं ब्रह्म भूर्भुवस्स्वरोम् ॥

Transliteration :—Om Bhûḥ, Om Bhuvah, Om Svah, Om Mahah, Om Janah, Om Tapah, Om Satyam.

Om Tat Savitur Vareṇyam Bhargo Devasya dhīmahi; dhiyo yo naḥ prachodayât.

Om Âpo jyotî raso' mṛitam Brahma Bhûr Bhuvah Svar Om.

XII.—Âchamana.

Then let him perform (the morning) Âchamana reciting the following :—

ओं सूर्यश्चमेति ब्रह्मा ऋषिः प्रकृतिश्छन्दः आपो देवता अपासुपस्पर्शने विनियोगः ॥

ओं सूर्यश्च मन्व्युपतयश्च मन्वुकृतेभ्यः पापेभ्यो रक्षन्ताम् । यद्रात्र्या
पापमकार्षं मनसा वाचा हस्ताभ्यां पद्भ्यामुदरेण शिश्ना रात्रिस्तदवलुम्पतु । यत्किञ्चिद्
दुरितं मयि इदमहमापोमृतयोनौ सूर्ये ज्योतिषि जुहोमि स्वाहा ॥ इति प्रातराचमेत् ॥

Transliteration :—Om, Sūryaś-chameti Brahmā rīṣiḥ prakṛitiś-chhandah âpo devatā apām upasparśane viniyogah.

Om, Sūryaś cha mām manyuś cha manyu patayaś cha manyu-kṛitebhyah pāpebhyo rakṣantām. Yad rātryā pāpam akārṣam manasā vāchā hastābhyām padbhyām udareṇa śiśnā rātris tad avalumpatu.

Yat kiñchid duritam mayi idam ahamâpo mṛita yonau Sūrye Jyotiṣi juhomi svāhâ.

Translation :—Om! Of "Sūryaś chame" the seer is Brahmā, the metre is Prakṛiti, the god is Apas, and it is used in sipping water.

May Sūrya and Manyu and Manyu-patis protect me from the sins caused by my Manyu. Whatever sins I may have committed in the night, whether by mind, or speech or hands or feet or stomach or organ, may Rātri destroy that; whatever sin there may be in me, all that I offer

to the Immortal cause, the Sûrya, the Self-luminous (to be burnt up). Svâhâ.

The mid-day Âchamana mantra is:—

ओं आपः पुनन्विति विष्णुश्च पिरनुष्टुप् चन्दः आपो देवता आपामुपस्पर्शने विनियोगः ॥

ओं आपः पुनन्तु पृथिवीं पृथ्वी पूता पुनातु माम् । पुनन्तु ब्रह्मणस्पतिर्ब्रह्मपूता पुनातु माम् ॥ यदुच्छिष्टमभोज्यं यद्वा दुश्चरितं मम । सर्वं पुनन्तु मामापोऽसतां च प्रतिग्रहम् ॥ स्वाहा ॥

Transliteration:—Om Âpaḥ punantviti viṣṇur ṛṣir anuṣṭup chhandaḥ âpodevatâ apâm upasparśane viniyogaḥ.

Om, Âpaḥ punantu prithivīm prithvī pûtâ punātu mām ; Punantu Brahmanaspatir Brahmapûtâ punātu mām. Yad-uchchhiṣṭam abhojyam yad vâ duścharitam mama. Sarvam punantu māmâpo asatām cha prati-graham. Svâhâ.

Translation:—Om. Of "Âpaḥ Punantu" the seer is Viṣṇu, the metre is Anuṣṭup, the god is Apas, and it is used in sipping water.

May the Âpas purify the earth and the earth being purified, purify me. May the waters purify the Brahmanaspati, and the self-purified Brahma (the Vedas) purify me. May the waters purify all sins, such as, eating the remains of another, or improper food, or evil conduct, or accepting gifts from sinners. Svâhâ.

The evening Âchamana mantra is the same as that of the morning, with a slight difference, as shown below:—

ओं अग्निश्चमेति रुद्रश्चपिः प्रकृतिरक्षन्द्ः आपो देवता आपामुपस्पर्शने विनियोगः ॥

ओं अग्निश्चमामन्युश्च मन्युपतयश्च मन्युकृतेभ्यः पापेभ्यो रक्षन्तां यदद्वा पापम-
कार्षं मनसा वाचा हस्ताभ्यां पद्भ्यमुदरेण शिशना अहस्तदवलुम्पतु । यत्कंचिद् दुरितं
मयि इदं हमापोमृतयोनौ सत्ये ज्योतिषि जुहोमि ॥ स्वाहा ॥

For word-meaning, translation, &c., see p. 45.

XIII. MÂRJANAM.

or sprinkling of water.

Then let him perform mârjana reciting

"आपोहिष्ठा" इत्यादि त्रयचस्य सिन्धुद्वीप ऋषिर्गायत्रीचन्दः आपो देवता मार्जने विनियोगः ।

Transliteration:—"Âpo hiṣṭhâ" ityâdi tryachasya Sindhudvîpa Ṛṣir Gâyatri chhandaḥ Âpo devatâ, mârjane viniyogaḥ.

Translation:—Of the three verses "Âpo hiṣṭhâ, &c., the seer is Sindhudvîpa, the metre is Gâyatri, the devatâ is waters and it is used in mârjana.

Then recite and sprinkle water as directed at page 46.

(1) ओं आपोहिष्ठाभ्यो भुवः (2) ओं तान ऊर्जे दधातन (3) ओं महेरवाय चक्षसे
(4) ओं योवः शिषतमो रसः (5) ओं तस्य भाजयतेह नः (6) ओं उशतीरिव मातरः (7) ओं
वत्साभरक्षमाभयः (8) ओं तस्य वचाय जिन्वव (9) ओं आपो जनयभावनः ॥

XIV. AVABHRITHAH.

“द्रुपदादिव” इति कोकिलो राजपुत्र ऋषिरनुष्टुप्छन्दः आपोदेवताः, सौत्रामन्यवभृथे विनियोगः ॥

Transliteration :—“Drupadādiva” iti kokilo rājaputraḥ Ṛṣir, anuṣṭup ebhandaḥ āpo devatā, sautrā-manyavabhṛithe viniyogaḥ.

Translation :—Of the verse “Drupadādiva” the seer is Prince Kokila, the metre is Anuṣṭup, and it is used in Sautrāmanī, and Avabhṛitha.

Then with this mantra throw the water on the body.

(AV. 6. 115. 3. VS. 20. 20.)

ओं द्रुपदादिव मुमुक्षानः स्विन्नः स्नातो मलादिव ।

पूतं पवित्रेणैवाज्यमापः शुन्धन्तु मैनसः ॥

Pada :—द्रुपदात्, इव, मुमुक्षानः, स्विन्नः, स्नातः, मलात् इव । पूतं, पवित्रेण, इव, आज्यम्, आपः, शुन्धन्तु, मा, एनसः ॥

Transliteration :—Om, Drupadādiva mumuchānaḥ svinnāḥ snāto malādiva ; pūtam pavitreṇev ājyam āpaḥ śundhantu mainasah.

(Yajur Veda, XX. 20.)

According to Uvāta.

Sanskrit Meaning :—

(हुममयः पदः) द्रुपदः (पादुका इत्यन्ते) मुमुक्षानः (यथा हुममयात्पादात् मुच्यमानः पुरुषः तज्जैर्देवी असंबध्यमानः पृथग्भवत्) । (यथा च) स्विन्नः (प्रस्विन्नः पुरुषः) स्नातः (मज्जापृथग्भवत्, प्रस्विन्नस्य हि कृत्स्नो मज्ज उपैति) । (यथा च) पूतं पवित्रेण (कम्बलमयेन) आज्यं (घृतं पृथग्भवत् कीटिकातः), (एवम्) आपः शुन्धन्तु (पृथक्कुर्वन्तु) मामैनसः (पापात्सकाशात्) ।

According to Mahādhara.

स्विन्नः = स्वेद्युक्तः । पूतः = गञ्जितमाज्यं घृतं कीटिभ्यः पृथग्भवति ।

Word-meaning :—(1) Drupadāt=from a tree, a post, Drupada means “tree.” Or drupada may mean “a wooden sandal for the feet,” i.e., dru=tree or wood ; pada=foot, a covering for the feet made of wood, sandals. (2) Iva=like unto. (3) Mumuchānaḥ=freed. He who has thrown off or put off the shoes and has thus become free from the impurities that have stuck to the shoes. (4) Svinnāḥ=Sweating or perspiring. (5) Snātaḥ=bathed. (6) Malāt=from impurity. (7) Iva=like. As a perspiring or fatigued person becomes free from impurities by bathing. (8) Pūtam=strained. (9) Pavitreṇa=through a blanket or a strainer. (10) Iva=like. (11) Ājya=sacrificial butter. As ghee when heated and melted is purified of all its impurities, like insects, &c., by being strained through a woollen cloth. (12) Āpaḥ=Waters, All-pervading. (13) Śundhantu=may purify. (14) Mā=me. (15) Enasaḥ=from sin.

Translation :—Being freed as if from a post, as one that has sweated from filth on bathing, like sacrificial butter purified by a purifier,——— let the All-pervading cleanse me of sin.

Or,—Om, even as the perspiring gets relief from the shade of the tree, as bathing removes the impurities of the body, as the ghee becomes purified by its purifying agent,—so let the Waters purify me from all sins.

XV. AGHAMARSANA.

ओं ऋतञ्च सत्यञ्च इति मन्त्रस्याघमर्षणं ऋषिरनुष्टुप् छन्दो भाववृत्तं दैवतमश्ममेधावभृ ये विनियोगः ॥

Transliteration :—Om Rītam cha satyam cha iti mantrasyāghamarṣaṇa Rīṣir anuṣṭup chhando Bhāvavṛttam daivatam, aśvamedhā vabhrīthe viniyogaḥ.

Translation :—Of the Mantras Rītam cha satyam cha, the Seer is Aghamarṣaṇa, the metre is Anuṣṭup, the Devatā Vṛitta (or Bhāvavṛitta, a name of Brahmā), and they are employed in the final Dikṣā bath (avabhrītha) at the close of (Aśvamedha sacrifice).

ओं ऋतं च सत्यं चाभीद्वात्तपसोऽध्यजायत ।

ततो रात्र्यजायत ततः समुद्रो अर्णवः ॥

समुद्रादर्णवाद्दधिसंवत्सरो अजायत ।

अहोरात्राण्यिदधद्विधस्य मिषतो वशी ॥

सूर्याचन्द्रमसौ धाता यथापूर्वमकल्पयत् ।

दिवं च पृथिवीं चान्तरिक्षमथो स्वः ॥

Translation :—The Right and True was born from kindled heat, then the night was born and the surging sea. From the surging sea the annual son was born, he who orders day and night, the lord of all that sees. The Creator made sun and moon in turn, the sky and the air, and then the Heaven.

Direction :—Holding some water in the palm of the hand bring it near the nose; repeat once twice or thrice the above mantras; and then throw the water without looking at it on the left, thinking that the person of sin has come out of one's self. Sometimes these three mantras are read at the time of bathing in a river. It is mentally repeated while diving down with head under water; having closed the orifices with fingers.

XVI.

Upasparśaḥ.

(अन्तश्चरसीति तिरश्चीनं ऋषिः, अनुष्टुप छन्दः, आपो देवता, अपामुपस्पर्शने विनियोगः ॥)

Transliteration :—“Antas charasi” iti Tiraśchina Rīṣiḥ anuṣṭup chhandas Apo Devatā, apāmupasparśane viniyogaḥ.

Translation :—Of the hymn “Antas charasi, &c.,” the seer is Tiraśchina, the metre is Anuṣṭup, the Devatā is Apas, and it is used in touching the waters.

ओं अन्तश्चरसि भूतेषु गुहायां विश्वतो मुखः ।

त्वं यज्ञस्त्वं वषट्कार आपोज्योती रसोऽमृतम् ॥

Transliteration :—

Om ! Antas charasi bhūteṣu Guhāyām viśvato mukhaḥ ;

Tvam Yajñas Tvam Vaṣaṭkāra Āpo Jyoti Rasō mṛitam.

Word-meaning :—Antar=Inside, within; charasi=thou movest; bhūteṣu=in the beings; guhāyām=in the cavity; viśvataḥ=on all sides,

Mukhaḥ=face ; Tvam=Thou ; Yajña=Sacrifice ; Tvam=Thou ; Vaṣaṭ-kâra=the syllable Vaṣaṭ ; Apaḥ=all=pervading ; Jyotiḥ=Light ; Rasaḥ=Essence, Amṛitam=the Immortality.

Translation :—O All pervading ! Thou movest within the cavity (or heart) of (all) living beings, Thy face is on all sides. Thou the Sacrifice, Thou the sacrificial formula, Thou the Light, the rasaḥ, the immortal nectar.

Direction :—Perform the second âchamana with this mantra.

XVII.

SURYĀRGHYA DĀNAM

OR

Offering of Arghya to the Sun.

This is done by reciting the Gâyatrî.

ओंकारस्य ब्रह्मा ऋषिर्गायत्रा छन्दोऽभिर्देवता । महान्याहृतीनां प्रजापतिर्ऋषिर्गायत्र्युष्णिगनुष्टुभश्छन्दांसि । अग्निवाय्वादित्या देवताः । गायत्र्या विश्वामित्र ऋषिर्गायत्री छन्दः सविता देवता सूर्यार्घ्यदाने विनियोगः ॥

Transliteration :—Oṃkârasya Brahmâ Ṛṣir Gâyatrî chhando' gnir Devatâ, Mahâvyâhṛitînâm Prajâpatir Ṛṣir, Gâyatry-Uṣṇig-Anuṣṭubhas chhandâmsi Agni-Vâyu-Âdityâ devatâḥ. Gâyatryâ Viśvâmitra Ṛṣir Gâyatrî chhandah, Savitâ devatâ ; Sûryârghya dâne viniyogaḥ .

Translation :—Of "Aum" the seer is Brahmâ, the metre is Gâyatrî, and the Devatâ is Agni.

Of the Great Vyâhritis Bhuḥ, Bhuvar and Svar the seer is Prajâpati, the metres are Gâyatrî, Uṣṇik Anuṣṭup respectively, and the Devatâs are Agni, Vâyu and Âditya, respectively.

Of the Gâyatrî the seer is Viśvâmitra, the metre is Gâyatrî, the Devatâ is Savitâ. It is used in offering Arghya to the Sun.

ओं भूर्भुवः स्वः । तत् सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥ ओं ॥

Directions :—Putting some flowers in water offer it to the Sun thrice in the morning and evening ; and once at mid-day Sandhyâ ; just after Aghamarṣaṇa. Three handfuls of water are offered to the Sun, standing with face towards it while the Gâyatrî is recited by the offerer.

XVIII.—SŪRYOPASTHĀNAM.

OR

praise of the Sun.

उद्वयमिति प्रस्कण्व ऋषिरनुष्टुप् छन्दः सूर्यो देवता सूर्योपस्थाने विनियोगः ॥

Transliteration :—Udvayamiti Praskaṇva Ṛṣir, Anuṣṭup chhandah, Sûryo Devatâ, Sûryopasthâne viniyogaḥ.

Meaning :—Of "Udvayam," &c., the seer is Praskaṇva, the metre is Anuṣṭup, the Devatâ is the Sun and it is employed in Sûryopasthâna.

ओं उद्वयं तमसस्परि स्वः पश्यन्त उत्तरम् ।

देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम् ॥

Transliteration :—

Aum ! Udvayam tamasas pari Svah paśyanta uttaram ;

Devam Devatrā Sūryam, Aganma jyotir uttamam.

*Word-meaning :—*Ut=out or away ; vayam=we ; tamasas=from darkness ; pari=around ; svah=heaven ; paśyantaḥ=seeing ; uttaram=the superior.

Devam=the shining ; devatrā=in the heaven-world ; Sūryam=the Sun ; aganma=we have gone ; jyotir=light ; uttamam=best.

*Translation :—*We have gone, out of the encircling darkness, and have seen the high heaven, and the Divine Sun full of great light in the sky.

ओं उदुत्यमिति अस्य प्रस्कण्व ऋषिर्गायत्री छन्दः सूर्योदेवता सूर्योपस्थाने विनियोगः ॥

*Transliteration :—*Om, Uduityamityasya Praskaṇva Ṛṣir Gāyatrī chhandah Sūryo Devatā Sūryopasthāne viniyogaḥ.

*Translation :—*Of the mantra Om, Uduityam, &c., the seer is Praskaṇva, the metre is Gāyatrī, the Devatā is the Sun, and it is employed in Sūryopasthāna.

ओम् उदुत्यं जातवेदसं देवं वहन्ति केतवः । दृशे विश्वाय सूर्यम् ।

Transliteration :—

Om, Uduityam Jātavedasam Devam vahanti ketavaḥ ;

Driṣe Viśvāya Sūryam.

*Word-meaning :—*Ut=up, qualifying vahanti ; U=mere expletive, tyam=Him ; Jāta-vedasam=Knower of all things ; devam=god ; vahanti=bear ; Ketavaḥ=heralds, rays of the sun ; driṣe=that (he may) be seen ; viśvāya=for all ; Sūryam=Sūrya.

*Translation :—*His heralds bear Him up aloft, the God who knoweth all that lives ; Sūrya that all may look on Him.—(Griffith.)

ओं चित्रमित्यस्य कौत्सऋषिर्त्रिष्टुप्छन्दः सूर्यो देवता सूर्योपस्थाने विनियोगः ॥

*Transliteration :—*Om chitram ityasya Kautsa Ṛṣis Triṣṭup Chhandah Sūryo Devatā, Sūryopasthāne viniyogaḥ.

*Meaning :—*Of the mantra Om ! Chitram, &c., the seer is Kautsa, the metre is Triṣṭup, the Devatā is Sūrya ; and it is employed in Sūryopasthāna.

ओं चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः ॥ आप्राद्यावा पृथिवी

अन्तरिक्षं सूर्यं आत्मा जगत्स्तस्थुषश्च स्वाहा ।

(Rig. I. 115. 1.)

Transliteration :—

Om ! Chitram Devānām udagād anīkam ; Chakṣur Mitrasya, Varuṇasyāgneḥ ;

Āprā Dyāvā Prithivī antarikṣam ; Sūrya ātmā jagatastasthuṣaś cha.

*Translation :—*The brilliant Presence of the gods hath risen, the eye of Mitra, Varuṇa and Agni.

The soul of all that moveth not or moveth, the sun hath filled the air, earth and heaven (Griffith.).

तच्चक्षुरिति इच्छन् ऋषिरचरातीत पुर उष्णिक् छन्दः सूर्यो देवता सूर्योप-
स्थाने विनियोगः ॥

Transliteration :—Tach 'chakṣur iti dadhyañ Ātharvaṇa Ṛṣir akṣarātīta pura uṣṇik chhandah, Sūryo devatā, Sūryopasthāne vini-yogaḥ.

Meaning :—Of the verses "Tach chakṣur," the seer 'is Dadhyañ Atharvaṇa, the metre is irregular Uṣṇik, the Devatā is the Sun, and it is employed in Sūryopasthāna.

ओं तच्चक्षुर्देवहितं पुरस्ताच्छुक्कमुच्चरत् । पश्येम शरदः शतं; जीवेम शरदः शतम् ।

शृणुयाम शरदः शतं; प्रब्रवाम शरदः शतम् । अदीनाः स्याम शरदः शतम्, भूयश्च शरदः
शतात् ॥

Transliteration :—Aum ! Tach chakṣur devahitam purastāch chhu-kram uchcharat.

Paśyema śaradaḥ śatam, Jīvema śaradaḥ śatam, śṛṇuyāma śaradaḥ śatam, Prabravāma śaradaḥ śatam, Adīnāḥ syāma śaradaḥ śatam, bhūyaś cha śaradaḥ śatāt.

Word-meaning :—Tach=that; chakṣur=eye; devahitam=beloved of the Devas; purastāt=in the East; śukram=brilliant, pure; uch-charat=arises, lit.; moves up.

Paśyema=may we see; Śaradaḥ=autumns; Śatam=hundreds; Jīvema=may we live; śaradaḥ śatam=hundred autumns; śṛṇuyāma=may we hear; śaradaḥ śatam=hundred autumns; prabravāma=may we speak; śaradaḥ śatam=hundred autumns; Adīnāḥ syāma=may we not be humiliated; śaradaḥ śatam=hundred autumns; Bhūyas=more than; cha=and; śaradaḥ śatāt=hundred autumns.

Translation :—That Eye (of the universe), the beloved of the Gods, the Brilliant (Sun) arises in the East.

May we see for a hundred autumns, live for a hundred autumns, hear for a hundred autumns, speak for a hundred autumns, be rich for a hundred autumns—yea, more than hundred autumns.

Direction :—Raising his hands up, let him recite the above four Mantras in praise of the Sun. These should be recited standing on tip-toes, the heels not to touch the ground. Or he may stand on one leg, and reciting these verses, revolve round himself looking at the Sun so far as possible; and then bowing to the Sun, should sit down, facing east or north.

The verses in praise of the Sun are many in the Vedas. He may recite them as well; if he likes.

The hands should be in Swastika posture at morning Sandhyā, straight up at mid-day Sandhyā, and open palms at evening Sandhyā, when performing the Upasthāna.

XIX.—GĀYATRYĀVĀHANAM.

or the Invocation of the Gāyatrī.

1. The Vaidic Invocation.

तेजोसीति देवा ऋषयः शुक्रं दैवतं गायत्री छन्दः गायत्र्यावाहने विनियोगः ।

Transliteration :—“Tejosi” iti Devâ R̥ṣayah, Śukram Daivatam, Gāyatrī cchandaḥ, Gāyatrī āvāhane viniyogaḥ.

Meaning :—Of the hymn “Tejosi, &c.,” the seers are the Devas, the Devatā is Śukra, the metre is Gāyatrī, and it is employed in invoking the Gāyatrī.

ओं तेजोसि शुक्रमस्यमृतमसि । धाम नामासि प्रियं देवानामनाधृष्टं देव यज्ञनमसि ॥

(Yaj. Veda I, 31.)

Transliteration :—Om ! Tejosi Śukram asi amṛitam asi, Dhāma nāma asi, priyam devānām, anādhr̥ṣṭam devayajñanam asi.

Word-meaning :—Tejas=light ; asi=thou art ; Śukram=brilliant ; asi=thou art ; dhāma=“above” (or seat of mental concentration) ; nāma=name or honor ; asi=thou art ; priyam=beloved ; devānām=of the Devas ; anādhr̥ṣṭam=excellent ; devayajñanam=the sacrifice or worship of the Devas ; asi=thou art.

Translation :—Om ! Thou art Light, Thou art brilliant, Thou art Immortal, Thou art the honored abode, Beloved of the Devas, Thou art the excellent sacrifice of the Devas.

II. The non-Vaidic Invocation.

ओं आगच्छ वरदे देवि जपे मे सन्निधौ भव । गायन्तं त्रायसे यस्माद् गायत्री त्वं तवः स्मृता ॥

Transliteration :—

Om ! Āgachchha varadē Devi jape me sannidhau bhava ;

Gāyantam trāyase yasmād Gāyatrī tvam tataḥ smṛitā.

Translation :—Om ! O thou boon-conferring goddess, come, be present at my japa. Since thou savest him who sings (gāyantam, thy praise) therefore art thou called Gāyatrī.

Directions :—With joined palms recite the above mantras and invoke the Devatā, by will-power.

XX.—GĀYATRY UPASTHĀNAM,

गायत्र्यसीति विमलः ऋषिः पङ्क्ति छन्दः, परमात्मा देवता गायत्र्युपस्थाने विनियोगः ॥

Transliteration :—Gāyatrīyasīti Vimalaḥ R̥ṣiḥ, Paṅkti cchandaḥ, Paramātmā Devatā, Gāyatrī upasthāne viniyogaḥ.

Meaning :—Of the verse “Gāyatrīyasi,” the seer is Vimala, the metre is Paṅkti, the Devatā is the Supreme self, and it is employed in the praise of Gāyatrī.

ओं गायत्र्यस्येकपदी द्विपदी त्रिपदी चतुष्पदपदसि नहि पद्यसे नमस्ते तुर्याय दर्शताय पदाय परो रजसेऽसावदो मा प्रापत् ।

(Bṛihad. Up. V. 14. 7.)

Transliteration :—Om ! Gâyatriasyeka-pādī dvipadī tri-padī chatus-pady apadasi, nahi pady ase namas te turyāya darsatāya padāya paro rajase, sāvado mā prāpat.

Word-meaning :—Gâyatri = O Gâyatri ; asi = thou art ; eka-pādī = one-footed (in the form of Triloki) ; dvi-padī = two-footed (the Trayī-vidyā from thy second foot) ; tripadī = three-footed (all Praṇa &c., are thy third foot) ; Chatus-padi = four footed (as the Puruṣa) ; apad = without foot ; asi = thou art ; na = not ; hi = because ; padyase = art reached or known. Namaḥ = salutation ; te = to thee or thy ; turyāya = fourth ; darsatāya = beautiful ; padāya = foot ; paraḥ rajase = above the Rajas or Dust ; asau = that ; adah = this ; mā = not ; prāpat = may obtain.

Translation :—O Gâyatri ! Thou art of one foot, of two feet, of three feet, and of four feet—thou art without foot, because thou art not obtained. Salutation to thy beautiful fourth foot which is above the Triloki (Rajas). This cannot obtain that.

XXI.—GĀYATRĪ DHYĀNAM.

or meditation on Gâyatrī.

ओं श्वेतवर्णा समुदिष्टा कौशेयावसना तथा । श्वेतैर्विलेपनैः पुष्पैरलङ्कारैश्च भूषिता ॥
आदित्यमण्डलस्था च ब्रह्मलोकगता तथा । अक्षसूत्रधरा देवी पद्मासनगता शुभा ॥

Transliteration :—

Om ! Sveta-varṇa-sam-ud-diṣṭā Kauṣeyā-vasanā tathā ;
Svetair vilepanaiḥ puṣpair Alaṅkārāis cha bhūṣitā ;
Āditya-maṇḍalasthā cha Brahma-loka-gatā tathā ;
Akṣa-sūtra-dharā Devī Padmāsana-gatā śubhā.

Word-meaning :—Sveta varṇa = white-colored ; samuddiṣṭā = is described ; Kauṣeya-vasanā = silken-dressed ; tathā = also ; Svetaiḥ = with white ; vilepanaiḥ = sandal-paste ; puṣpaiḥ = (with) flowers ; alaṅkārāis = ornaments ; cha = and ; bhūṣitā = adorned.

Āditya-maṇḍala-sthā = dwelling in Solar orb ; Brahma-loka-gatā = and in Brahma-world residing ; Akṣa-sūtra-dharā = holding the rosary ; Devī = the shining one ; padmāsana-gatā = seated on a lotus-seat ; śubhā = auspicious.

Translation :—Om ! White-colored they say is Gâyatrī in silken-shining garment dressed.

White sandal-paste perfumes her skin with flowers white and jewels decked.
In Solar orb her home you find in Brahma-world also she dwells.

With rosary in hand is she on Lotus flower auspicious one.

XXII.—GĀYATRĪ-JAPAḤ.

or mental recitation of Gâyatrī.

ओंकारस्य ब्रह्मा ऋषिर्गायत्री छन्दोऽग्निर्देवता ।

Transliteration :—Onkārasya Brahmā Rṣir, Gâyatrī chhando'gnir devatā.

Translation :—Of the syllable Om, the seer is Brahmā, the metre is Gâyatri, and the Devātā is Agni.

महान्याहृतीनां प्रजापतिर्ऋषिर्गमय्युष्णिगनुष्टुभश्छन्दांसि अग्निवाय्वादित्या देवताः।

Transliteration :—Mahā-vyāhṛitīnām Prajāpatiṛ Ṛṣiṛ, Gayatṛy-uṣṇig-anuṣṭubhaś chhandāṁsi Agni-vāyu-ādityā devatāḥ.

Translation :—Of the Great-vyāhritis, the seer is Prajāpati, the metres are Gāyatrī, Uṣṇik and Anuṣṭup respectively, and their respective Devatās are Agni, Vāyu and Āditya.

गायत्र्या विश्वामित्र ऋषिर्गायत्री छन्दः सविता देवता ।

Transliteration :—Gāyatryā Viśvāmitra Ṛṣiṛ Gāyatṛi chhandah, Savitā Devatā.

Translation :—Of Gāyatṛi the seer is Viśvāmitra, the metre is Gāyatṛi, and the Devatā is Savitā.

सवितुः प्रीतये (दश, अष्टाविंशति, अष्टोत्तरशतसहस्रसंख्यया जपे विनियोगः ।

Transliteration :—Savituh prītaye (daśa aṣṭāvīṁśati, aṣṭottara śata, sahasra, &c.) saṁkhyayā jape viniyogaḥ.

Translation :—In order to please Savitā, the Mantra is used for Japa 10 or 28 or 108 or 1000 times, &c.

(NOTE :—Here insert the proper numeral 10, &c., showing how many times one intends to recite it.)

ओं भूर्भुवः स्वः । ओं तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥ ओं ॥

Transliteration :—Om Bhûr, Bhûvah, Svah. Om Tat savitur vareṇyam bhargo devasya dhīmahi. Dhiyo yo naḥ prachodayāt. Om.

Direction :—Facing the Sun, in the morning, let him mentally repeat the Gāyatṛi with the Pranava and the three Vyāhritis, as shown in the above mantra, 108 times, 28 times or 10 times. The repetition should not be mechanical, but with meditation over the sense of the words. In the evening, he should sit facing the Vāyu-corner, just as the Sun is setting and go on repeating till the stars arise. On Holidays (days on which the reading of Vedas is suspended) 28 repetitions in the morning and 10 in the evening are enough. The rosary may be of Rudrākṣa, Indrākṣa, crystal or Vidrūma or on fingers. The rosary should contain 108 beads or half of it, i.e., 54, or its half, i.e., 27 beads. The Japa should be with concentrated mind. One should not talk nor shake the body or head or neck, or open his mouth at the time of Japa. The place should be pure and solitary.

At the time of Japa, one foot should not be pressed by the other foot. Meditation should not be performed with head covered by any cloth. In the morning, the hand should be near the navel, at midday near the heart, and in the evening near the face. The Japa should never be performed in water. The rosary in the right hand should be covered up with cloth.

The number should *always* be counted. The Japa without keeping any count leads to a state of mental vacuity and passivity which is extremely undesirable. Countless-Japa is therefore called Asuric Japa.

As a general rule, the counting is done on the phalanges, as mentioned at page 87.

The Āsana (seat) may be of a piece of silk spread on the ground, or a blanket, or a skin of antelope, or linen, or wood, or leaves, &c. No one else should use it. The bed, āsana, dress, and drinking vessel should never be used by another—they are pure so long as they are used by one's own self.

The posture to be adopted at the time of Japa is that which is most convenient.

The Praṇava must be recited both at the beginning and at the end, as shown above, that is to say, begin with Praṇava, then say Bhūh, Bhuvah, Svah. Then again recite the Praṇava, and repeat the Gāyatri and finish with the Praṇava.

The repetition 1000 times is the best, 100 times is middling and ten times the lowest, at morning. In the evening 30 or 10 times. The students and house-holders should recite 108 times: the ascetics 2000 times.

The Gayatri-Japa is one of the Great Yajñas.

XXIII. JAPA-NIVĒDANA

or *Ending the Japa.*

अनेन (दश, अष्टाविंशति) संख्यया जपेन भगवान्(ब्रह्म रुद्र विष्णु) स्वरूपी सविता प्रीयतां नमः ।

Transliteration:—Anena saṅkhyayā Japena Bhagavān svarūpi Savitā priyatām Namaḥ.

By this (10, 28, or 108, &c., in number) Japa, may the Lord Savitā, having the form of (Brahmā in the morning, Rūdra at midday, and Viṣṇu in the evening) be pleased. Salutation.

Directions:—Taking some water in the right palm, and reciting the above mantra, put that water into the right hand of the Deity, thinking Him sitting in the front. The words Brahmā, &c., should be supplied in the mantra, according to the time of the day. Such as, in the morning Japa of 108 times the words should be “Anena anena aṣṭottara śata saṅkhyayā Japena, Bhagavān Brahma-svarūpi Savitā priyatām, Namaḥ.”

XXIV. SURYA PRANĀMA.

or *Bow to the Sun.*

एकचक्रइत्यस्य नारायण ऋषिः, उष्णिक छन्दः, सूर्यो देवता, सूर्यनमस्कारे विनियोगः ॥

योगः ॥

Transliteration:—Eka chakra ity asya Nārāyaṇa Rṣiḥ uṣṇik chhandah, Sūryo Devatā, Sūrya namaskāre viniyogah.

Translation:—Of the mantra “Eka chakra”, the seer is Nārāyaṇa, the metre is Uṣṇik, the Devatā is the Surya, and it is used in making bow to the Sun.

ओं एकचक्रो रथो यस्य दिव्यकनकभूषितः । .

समे भवतु सुप्रीतः, पद्महस्तो दिवाकरः ॥

Transliteration :—

Om ! Eka chakro ratho yasya divya kanaka-bhūṣitaḥ ,

Sa me bhavatu supritaḥ Padma hasta Divākaraḥ

*Word-meaning :—*Yasya=whose, rathaḥ=chariot, ekaḥchakro=one wheeled, divya=shining, kanaka=gold, bhūṣitaḥ=adorned. Sa=He, me=to me, bhavātu=let be, supritaḥ=well-pleased, padmahastaḥ=lotus handed, Divākaraḥ=the Maker of Day.

*Translation :—*May that Maker of Day, Sun, the lotus-handed, be well-pleased with me—He whose chariot has one wheel and is refulgent with burnished gold.

*Directions :—*Bow with clasped hands to the Sun reciting this.

XXV. GĀYATRĪ-VISARJANA

or Farewell to Gāyatrī.

उत्तम इति प्रजापतिर्ब्रह्मण्योऽभ्यनुज्ञातु छन्दो गायत्री देवता गायत्रीविसर्जने विनियोगः ॥

*Transliteration :—*Uttama iti Prajāpatir Bṛhasir, anuṣṭup chhando, Gāytrī Devatā, Gāyatrī visarjane viniyogaḥ.

*Translation :—*Of the mantra "Uttama, &c," the seer is Prajāpati, the metre is anuṣṭup, the Devatā is Gāyatrī, and it is employed in bidding farewell to Gāyatrī.

ओं उत्तमे शिखरे देवि भूम्यां पर्वतमूर्धनि ।

ब्रह्मण्येभ्योऽभ्यनुज्ञाता गच्छ देवि यथासुखम् ॥

Transliteration :—

Om ! Uttame śikhare Devi Bhūmyām parvata mūrdhani ;

Brāhmaṇebhyo' bhyanuñātā Gachchha Dēvi yathā sukham.

*Word-meaning :—*Uttame=on the highest, śikhare=top or summit, Devi=Goddess, Bhūmyām,=on Earth, parvata,mūrdhani=on the summit of the mountain, Brāhmaṇebhyaḥ=by the worshippers, abhyanuñātā=being satisfied, gachchha=go, Devi=O Goddess, yathā sukhām=as it pleaseth Thee.

*Translation :—*On the highest top of the mountain-summit in earth (i.e., on the Meru mountain), dwells the Goddess Gāyatrī. Being pleased with Thy worshippers, go back, O Devi, to Thy abode as it pleaseth Thee.

*N.B.—*The word Brāhmaṇebhyaḥ has been translated as "worshippers." The most ancient meaning of this word is "the praise-singer," or "the adorer, the worshipper."

XXVI. DEVATĀ VISARJANAM PRĀRTHANĀ CUA.

or Farewell to the Devatā and Prayer

देवागात्विति मनसस्पतिर्षिर्विराट् छन्दः वाते देवता पूर्वार्धेन देवतान्निसर्जने उत्तरार्धेन चंद्रप्रार्थने विनियोगः ॥

Transliteration:—Devā gātu iti Manasaspatir Rīṣir, virāt chhandah, Vāto Devatā, pūrvardhena Devatā visarjane, uttarārdhena Chandra prārthane viniyogaḥ.

Translation:—Of the mantra "Devi gātu, &c.," the seer is Manasaspati, the metre is Virāt, the Devatā is Wind, the first hemistich is used in bidding farewell to Devatā, the second half is used in prayer to the Moon.

ओं देवा गातु विदोगातु वित्वा गातुमित ।

मनसस्पत इमं देव यज्ञं स्वाहा वातेधा ॥

(Yajur Veda, VIII. 21)

Transliteration:—

Om ! Devā gātu-vido gātum vitvā gātum ita,

Manasas-pata imam Devā yajñam svāhā vātedhā.

Word-meaning:—Devāh=O Devas, Gātu-vidah=O knowers of Gātu (=yajña, sacrifice, or song or hymn), knowers of Path (ga=to go), gātum=sacrifice, vittvā=having known, gātum=to the sacrifice, ita=come or gātum=Path, ita=go.

Manasaspate—O Lord of Manas, imam=this (sacrifice), Deva=O Deva, yajña=Sacrifice, svāhā=offered (to thee), vāte=in the air, dhā=place thou.

Translation:—Ye Devas, who know the Path ! having known our Path, go ye on (your) Path.

O Lord of Manas ! O Deva ! May this sacrifice be welcome to thee. Fix it in the air.

Directions:—Take some water in the palm of the hand, and finish the Japa by reciting the above mantra.

XXVII.—DEVA-BRĀHMANA NAMASKĀRAH.

or Salutations to Devas and Brāhmanas.

ओं तत् सत् Om Tat Sat,

ओं सन्ध्यायै नमः Om Sandhyāyai Namaḥ.

ओं गायत्र्यै नमः Om Gāyātriyai Namaḥ.

ओं सावित्र्यै नमः Om Sāvītriyai Namaḥ.

ओं सरस्वत्यै नमः Om Sarasvatyai Namaḥ.

ओं सर्वाभ्यो देवताभ्यो नमः Om Sarvābhyo Devatābhyo Namaḥ.

ओं आसत्यलोकात् पातालाद् अमलोकालोकपर्वतात् ।

ये सन्ति ब्राह्मणा देवास्तेभ्यो नित्यं नमो नमः ॥

Transliteration:—

Om Āsatya-lokāt pātālād Ālōkālōka parvatāt,

Ye santi Brāhmaṇā devās Tebhyo nityam Namo Namaḥ.

Translation:—From Pātala up to Satya-loka, yea up to mountain Lokālōka whatever Brāhmanas or Devās live, to them I always salutations give.

Directions :—Reciting let him bow down. He may recite the following also at the end and then finish the Sandhyā with āchamana again :—

(१) ब्रह्मार्पणम् ।

ओं कायेन वाचा मनसेन्द्रियैर्वा बुद्ध्यात्मना वातुसृतिः स्वभावात् ।
करोमि यद्यत्सकलं परस्मै नारायणायेति समर्पयामि ॥

(२) यज्ञात्मने नमस्कारः ।

चतुर्भिश्च चतुर्भिश्च द्वाभ्यां पञ्चभिरेव च ।
हूयते च पुनर्द्वाभ्यां तस्मै यज्ञात्मने नमः ॥

(३) विष्णुस्मरणम् ।

प्रमादात्कुर्वतां कर्म प्रच्यवेताध्वरेषु यत् ।
स्मरणादेव तद्विष्णोः सम्पूर्णं स्यादिति स्मृतिः ॥
यस्य स्मृत्या च नामोक्त्या तपोयज्ञक्रियादिषु ।
न्यूनं सम्पूर्णतां याति सद्यो वन्दे तमच्युतम् ॥

(४) अच्युत नमस्कारः

ओं अच्युताय नमः । ओं अच्युताय नमः । ओं अच्युताय नमः ।

(५) अन्ते पुनराचमनम् ।

ओं ऋग्वेदाय स्वाहा । ओं सामवेदाय स्वाहा ।
ओं यजुर्वेदाय स्वाहा । ओं अथर्ववेदाय नमः ॥
ओं तत्सत् परं ब्रह्मार्पणमस्तु ओं ॥

XXVIII. PARISISTAM OR END.

(1) *Brahmārpanam*

or

Offering to Brahṁā.

Om! Whatever I do with body, speech, mind, or senses or with reason and soul or whatever is automatically done by my nature—all that I offer to the Supreme Nārāyaṇa.

(2) *Salutation to Yajña-Puruṣa.*

I bow to that self of sacrifice who is adored in sacrifices by the utterance of the seventeen syllables, namely, the four syllables āśrāvaya (आश्रावय), the four syllables astu śrauṣaṭ (अस्तु औषट्), the two syllables yaja (यज), the five syllables ye yajāmahe (ये यजामहे) and the two syllables vaṣaṭ (वषट्)

(3) *Viṣṇu Smaranam.*

“Whatever defects occur in any ceremony through oversight or carelessness, they all become rectified by remembering Viṣṇu”—so declare the Scriptures.

I praise that Eternal Lord by remembering whom and uttering whose name all deficiencies are supplied in every sacrifice and ceremony.

(4) *Salutation to the Eternal.*

Om Achyutāya Namaḥ. Om Achyutāya Namaḥ. Om Achyutāya Namaḥ.

(5) *Āchamana.*

Om Rig Vedāya svāhā, Om Yajur Vedāya svāhā, Om Sāma Vedāya svāhā, Om Atharva Vedāya namaḥ.

Om Tat Sat, Para-Brahmārpaṇam astu.

CHAPTER X.

THE TĀNTRIKĪ SANDHYĀ.

The Sandhyās given before are Vaidikī. Though in the ancient times, according to some authorities, all mankind were entitled to Vaidikī Sandhyā, yet in modern days lower castes are debarred from it. The reason of it is clear. The Vaidik language is difficult; even the best of the Pandits cannot understand it without the help of commentaries; so the masses would not have benefited by it. Therefore, for them Tāntrikī Sandhyā was promulgated by the Rīṣis. Brahmins even perform it, in addition to their Vaidikī Sandhyā. The forms are different, according to the different Iṣṭa Devatā. The general outline is given below.

I.—ĀCHAMANA.

ओं आत्मतत्त्वाय स्वाहा Om Ātma-tattvāya Svāhā.

ओं विद्यातत्त्वाय स्वाहा Om Vidyā-tattvāya Svāhā.

ओं शिवतत्त्वाय स्वाहा Om Śiva-tattvāya Svāhā.

Note :—The Soul, the Nature and the God are the Three Eternal entities in a manifested universe. The Souls, or Jivātmas are innumerable—from the highest Devas to the lowest minerals, all Jivas belong to the category of Ātmā. Man is such an Ātmā. This is the consciousness side of the universe. On the form or matter side, we have Prakṛiti or Mahāmāyā—the object of knowledge, the Vidyā. All the Vidyā or Science depends upon the knowledge of Nature, the Mula Prakṛiti. As the *Knower* is Ātmā, so the *Known* is Vidyā or Prakṛiti or Achit Tattvā. The third is God, or Śiva-tattva controlling both, establishing relations between them. For fuller details, see my tract on “The Three Truths of Theosophy.”

Direction :—Sip water thrice, reciting the above three mantras, and touch the various orifices as taught in the chapter on bathing—pp. 16-18.

II. MĀRJANA.

This has two parts. First sanctifying the water and then sprinkling that water over the head.

Sanctification mantra.

ओं गङ्गे च यमुने चैव गोदावरि सरस्वति ।

नर्मदे सिन्धु कावेरि जलेऽस्मिन् सन्निधिं कुरु ॥

Om. Gaṅge! cha Yamune! chaiva, Godāvari! Sarasvati! Narmade! Sindhu! Kāveri! Jale' smin sannidhim kuru.

Note:—These are the five well-known rivers of India. They are invoked to approach the water. In fact these five streams are the five currents that are constantly pouring down from the Sun. Not only heat, light and electricity come from the Sun, but life-forces also come from Him. They are called "rivers" in mystic literature. These currents are conscious living streams; and do come when properly invoked.

Direction:—Reciting this mantra, make the sign of the Cow (Dhenu-mudrā) over the water. Then with the thumb, middle and ring-finger joined together, sprinkle the water three times on the ground, and seven times on the head, reciting the following:—

Note:—The blank represents the Seed Mantra (Bija). It is different for different deities. Learn it from your Guru.

THE ÂCIAMANA AND MARJANA PURIFY THE DENSE BODY.

III. PRÂNYĀMA.

Then perform regulation of breath, as taught before reciting the Seed Mantra. The proportion of 1, 4, 2 should be kept. That is, if the breath is drawn in by reciting the Seed Mantra four times, it should be retained for the period taken up in reciting it 16 times, and then slowly exhaled reciting it eight times.

THE PRANAYAMA PURIFIES THE PRANA AND ETHERIC BODY.

IV. ŚAḌAṄGA-NYĀSA.

The same as in the Vaidikī Sandhyā, the difference consists in reciting the Seed Mantra, instead of the Vyāhritis. Thus:—

ओं (Seed Mantra) हृदयाय नमः

ओं Do. शिरसे स्वाहा

ओं Do. शिखायै वषट्

ओं Do. कवचाय हुम्

ओं Do. नेत्रत्रयाय वौषट्

ओं Do. करतलपृष्ठाभ्यां अस्त्राय फट्

Note:—The six organs here referred to are the six most vital and important parts in the human body. This process is one of self-magnetisation of these, by means of the divine force hidden in the Seed Mantra through the meditation of the sound of the last syllables.

The object of Nyāsa is to put in, to store up energy. While reciting the above mantras and touching the various parts, such as the heart, the fore-head, the top, the shoulders, the eyes and the palms, strongly think that energy is being poured in them. Thought creates energy.

V. PUṆAR-MĀRJANA.

Take some water in the palm of the left hand, and cover it up with the right hand. Then sanctify the water by reciting twice the following five syllables:—

हं Ham

यं Yam

वं Vam

लं Lam

रं Ram

The water being thus sanctified, sprinkle over the head *seven* times with Seed Mantra as directed before (*i.e.*, with the thumb, middle and the ring-finger of the right hand joined together).

Note:—The above five syllables are the symbols of the *five* elements, and the *five* senses. As the senses are in the Manomaya sheath or the Astral body, the object of this *mārjana* or baptism is to purify the astral body. While sanctifying the water, *imagine* the *five* energies entering it. While sprinkling it, *imagine* all your astral and lower mental impurities (such as anger, lust, hatred, &c.) washed away. These five mystic syllables should be meditated upon to unfold their inner secret.

Direction:—Some portion of the water should be left in the palm, for the next process.

VI. AGHAMARŚAṆA.

With the remaining water that was left in the palm of the left hand, perform the Aghamarśaṇa. Pour this water on the palm of the right hand, and go through the same process as taught in the Vaidikī Sandhyā. Go back in thought, to the time when there was no manifestation and no sin, and the universe first came out from the Thought of the Supreme. Having then *smelt* the water, or rather breathing over it, *imagine* that the Person of Sin has come out of you and is sunk in the water. Throw the water with force on the ground, reciting

फट् Phat.

Note:—This process purifies the Higher Mental body, the Causal-body of Theosophy. "It is expiatory of all sins to which the Ego, not the Personality, is attached."

By these six preparatory holy communions—the Dense, the Etheric, the Mental and the Causal bodies are purified, and you are now fit to stand in the presence of Higher Intelligences and God and invoke them.

VII. SECOND OR VAIDIKĀ ÂCHAMANA.

Wash your hands and again perform âchamana with the Vaidikā mantra as taught on page 13.

Om Tad Viṣṇoḥ paramam padam sadâ paśyanti Sûrayaḥ Divīva chakṣur âtatam.

VIII Recite the following Gâyatrī.

Note:—The student must learn the Gâyatrī from his Guru, also consult various forms given at the end of the chapter.

Pour water thrice into a copper vessel reciting the above Gâyatrī each time, in honour of the THREE. (Brahmā, Viṣṇu and Śiva.)

IX.—TARPANA (abridged).

Then perform Tarpana of the other Intelligences by offering water thrice to each, reciting:—

ओं देवांस्तर्पयामि Om Devâṃs tarpayâmi.

ओं ऋषींस्तर्पयामि Om Rṣîṃs tarpayâmi.

ओं पितॄंस्तर्पयामि Om Pitṛîṃs tarpayâmi.

ओं मनुष्यांस्तर्पयामि Om Manuṣyâṃs tarpayâmi.

ओं गुरुंस्तर्पयामि Om Gurûṃs tarpayâmi.

ओं परमगुरुंस्तर्पयामि Om Parama Gurûṃs tarpayâmi.

ओं परापरगुरुं स्तर्पयामि Om Parâpara Gurûms tarpayâmi.

ओं परमेष्ठि गुरुं स्तर्पयामि Om Parameshthi Gurûms tarpayâmi.

ओं (Mûla Mantra) so and so देवतां तर्पयामि,

X.—SŪRYA-ARGHYA.

Then offer water to the Sun, the manifested God of our system, by reciting :—

ओं ह्रीं हं स मार्तण्डभैरवाय प्रकाशशक्तिसहिताय इदमर्घ्यं श्री सूर्याय नमः ।

Om Hrîm Ham Sa Mârtaṇḍa-bhairavāya prakâśasakti-sahitāya, idam arghyam Śrī Sūryāya Namaḥ.

or

घृणि सूर्यं आदित्य इदमर्घ्यं श्रीसूर्याय नमः ।

Ghṛiṇi Sūrya Âditya idam arghyam Śrī Sūryāya Namaḥ.

XI.—DEVATĀ-ARGHYA.

Then recite the Gâyatrî of your Devatâ and offer arghya to Him.

or

Recite the following mantra and offer arghya.

सूर्यमण्डलमध्यस्थायै—देवतायै नमः ॥

Sūrya maṇḍala madhyasthāyai—Devatāyai Namaḥ.

XII.—DHYĀNA OF GÂYATRÎ.

Then perform meditation of Gâyatrî. Form a mental image of Her, as taught before.

Morning-Mantra.

उद्यदादित्यसङ्काशां पुस्तकाक्षकरां स्मरेत् ।

कृष्णाजिनधरां ब्राह्मीं ध्यायेत् तारकितेऽम्बरे ॥

Udyad Âditya saṅkāśām pustakâ-kṣa-karām smaret.

Kṛiṣṇâjina-dharām Brâhmîm dhyāyet târakite'mbare.

Refulgent red as the rising Sun, The Book and Rosary in hand, The Brâhmîc force in deer-hide clad, Such form think ye, while stars still shine.

Mid-day-Mantra.

श्यामवर्णां चतुर्बाहुं शङ्खचक्रलसत्कराम् ।

गदापद्मकरां देवीं सूर्यासनकृताश्रयाम् ॥

Śyâma-varṇâm chatur bâhum, Śaṅkha-chakra-lasat-karâm.

Ga lā-padma-karâm Devîm Sūryāsana kritâśrayâm.

Azure-coloured and four-armed, Conch and discus in each hand
Club and Lotus holding Goddess Seated in the Solar orb.

Evening-Mantra.

शुक्लं शुक्लाम्बरधरां वृषासनकृताश्रयाम् ।

त्रिनेत्रां वरदां पार्श्वं शूलञ्च नृकरोटिकाम् ॥

Suklām Suklāmbardharām vṛṣāśana-kṛitāśrayām,

Tri-netrām varadām pāśam śūlañ cha nṛkarotiḥkām.

White-hued, in snow-white garment clad, Seated on the Bull of Might

Three-eyed, with boon and bond in hand, With lance and drum reative armed.

Note :—The word Gâyatrî means “that which *chanted saves*.” It is therefore the Eternal Sound, the word that was in the beginning, the Saviour. This sound pervades the whole universe, yea, it, creates, maintains and destroys it. These three aspects of the Logos—the Gâyatrî, the Song-Saviour, are symbolised above. This is the highest meditation, *hearing* of this Cosmic chant—the Śruti—is the highest revelation. While meditating on the Gâyatrî let us aspire towards this goal.

XIII.—JAPA.

Then recite the Gâyatrî ten times.

XIV.—PRAYER.

ओं गुह्यातिगुह्यगोप्त्री त्वं गृहाणास्मत्कृतं जपम् ।

सिद्धिर्भवतु मे देवि त्वत्प्रसादात् महेश्वरि ॥

Then pray :

Om, Guhyâti guhya goptrî tvam grihâṇ âsmat kṛitam japaṁ,

Siddhir bhavatu me Devi Tvat prasādât maheshvari.

Translation :—Hidden most hidden Saviour Thou Accept this prayer of mine

Perfection be to me, O Light ! Through grace of Thee, Great God.

In the case of a Deity symbolised as Male, read “Goptâ,” “Deva” and “Maheshvara” respectively.

Here ends the Gâyatrî Sandhyâ proper. Next comes the worship of the Iṣṭa-devatâ, as part of the Sandhyâ.

XV.—GURU-PRAṆĀMA.

Then sprinkle your head with water once uttering

Ram.

Then salute on the *left* side, bringing each time the joined palms to the corners of the *left* eye reciting.

ओं गुरुभ्यो नमः Om Gurubhyo namaḥ.

ओं परमगुरुभ्यो नमः Om Paramagurubhyo namaḥ.

ओं परापरगुरुभ्यो नमः Om Parâpara Gurubhyo namaḥ.

ओं परमेशि गुरुभ्यो नमः Om Parameṣṭhi Gurubhyo namaḥ.

Then salute on the *right* side.

ओं गणेशाय नमः Om Gaṇeśāya namaḥ.

Then salute in *front* the Iṣṭa-devatâ.

ओं _____ देवाय नमः _____ devāya namaḥ.

XVI.—SECOND PRÂṆÂYÂMA.

Then perform prâṇâyâma as taught before.

XVII.

Then again perform Nyâsa as before.

XVIII.—IṢṬA-DEVATÂ DHYÂNA.

Then meditate on the Iṣṭa-devatâ, slowly forming the mental picture as complete as you can.

XIX.—JAPA.

Then recite the Seed Mantra 108 times.

XX.—PRAYER.

Offer water, reciting the prayer Guhyâti guhya, &c., (p. 117.)

XXI.—FINAL PRÂṆÂYÂMA.

Then perform prâṇâyâma for the last time.

XXII.—SALUTATION.

Then bow down to the Iṣṭa-devatâ, reciting the appropriate Praṇâma mantras.

XXIII.—GURU PRANÂMA.

Then salute the Gurudeva reciting the mantras given at page 18.

Notes on the Tâtrinki Sandhyâ.

Some of the Seed Mantras (Bija Mantras) and the corresponding Gâyâtris of the various deities are given below. They are taken from the Tantra Sâra of Kṛṣṇânanda Bhattacharya.

(1) *Viṣṇu Gayatri.*

त्रैलोक्यमोहनाय विद्महे कामदेवाय धीमहि; तन्नो विष्णुः प्रचोदयात् ।

Om Trailokya Mohanâya vidmahe, Kâmadevâya dhîmahi, Tan no Viṣṇuḥ prachodayât.

Mantra :—ओं नमो नारायणाय Om namo Nârâyaṇâya.

नारायणाय विद्महे वासुदेवाय धीमहि तन्नो विष्णुः प्रचोदयात् ।

(2) Om Nârâyaṇâya vidmahe, Vâsudevâya dhîmahi, Tan no Viṣṇuḥ prachodayât.

(3) *Râma Gâyatri.*

दाशरथाय विद्महे सीतावल्लभाय धीमहि तन्नो रामः प्रचोदयात् ।

Om Dâśarathâya vidmahe, Sitâvallabhâya dhîmahi, Tan no Râmaḥ prachodayât.

Mantra :—रं रामाय नमः Râm Râmâya namaḥ.

(4) *Śiva Gâyatri.*

तत्पुरुषाय विद्महे महादेवाय धीमहि तन्नो रुद्रः प्रचोदयात् ।

Tat Puruṣâya vidmahe, Mahâdevâya dhîmahi, Tan no Rudraḥ prachodayât.

Mantra—ह्रीं Hraṃ. Another mantra is :—ह्रीं ओं नमः शिवाय Hrim Om namaḥ Śivâya Hrim.

GAṆEŚA GÂYATRÎ.

तत्पुरुषाय विद्महे वक्रतुण्डाय धीमहि तन्नो दन्ती प्रचोदयात् ।

Tat Puruṣâya vidmahe, Vakratuṇḍâya dhîmahi, Tan no Dantî prachodayât.

Mantra :—ओं श्रीं ह्रीं क्लीं ग्लौं गङ्गापतये वर वरद सर्वजनं मे वशमानय स्वाहा ।

DAKṢIṆA MŪRTI GĀYATRĪ.

दक्षिणामूर्तये विद्महे ध्यानस्थाय धीमहि तन्नो धीशः प्रचोदयात्

Dakṣiṇāmūrtaye vidmahe, Dhyānasthāya dhīmahi, Tan no' dhiśaḥ prachodayāt.
SŪRYA GĀYATRĪ.

आदित्याय विद्महे मार्तण्डाय धीमहि तन्नः सूर्यः प्रचोदयात्

Ādityāya vidmahe, mārtanḍāya dhīmahi, Tan naḥ sūryaḥ prachodayāt.
Mantra :—ओं वृषि सूर्य आदित्यः Om Ghr̥ṇi Sūrya ādityr̥ḥ.

DURGĀ GĀYATRĪ.

महादेव्यै विद्महे, दुर्गायै धीमहि, तन्नो देवी प्रचोदयात् ।

Mahādevyai vidmsho, Durgāyai dhīmahi, Tan no Deī prachodayāt.

Mantra दू dūm.

CHAPTER XI.

UNIVERSAL SANDHYĀ.

This Sandhya is meant for all, Hindus and non-Hindus, Brahmins and non-Brahmins, men and women, in fact all mankind, irrespective of colour, caste, creed, race, sex, or nationality. It is generally said that the Hindu religion does not admit proselytes, a Hindu is born, not made. This is true for general forms of Hinduism, but there is one aspect of it which enjoins on its followers, to preach their teachings to all; and to induce all mankind to accept that saving faith. That form of Hinduism is called Kula-dharma or the religion of universal love, or humanity. It considers humanity to be a family, in which there are elders, youths, infants, etc., having different rights and privileges; different duties and obligations, but all bound by one tie of love, there being no competition between each other, but emulation to serve one another. This Family Religion or Kula-Dharma has been proclaimed as the best suited for this age. We, therefore, give this Sandhyā as taught in the handbook of Kula-Dharma (Mahānirvāna Tantra).

The Mantra.

The Sacred Mantra in this Sandhyā is :—ओं सच् - चिदेकं ब्रह्म

Om sach-chid-ekam Brahma.

Translation. Om, the God is Good, Wise and One.

Note.—This Mantra should be repeated 108 times or as many times as one likes.

Explanation.

ओं Om, It consists of three letters, A. U. M. The letter A means the Preserver of the World. The letter U means "the destroyer or regenerator of the World." The letter M, Means "the creator of the World." Thus the whole syllable Aum, means "the Creator, the Preserver, the Destroyer of the world."

सच् Sat, Ever-existent, The Good. चित् Chit, Intelligence, Wise. एकम् Ekam, One, the Peerless, the Unique, ब्रह्म Brahma, The Supreme, the Great, the Full; God.

The whole Mantra thus means "Brahma is One, all intelligence and all-existence.

The above mantra contains five words, every one of which is full of deep and various meanings and may be differently explained.

Thus the word Om or Aum has been explained as the secret name of God, in His aspects of creation, preservation, and destruction of the world; as possessing the true powers or Saktis called the Ichchhâ-Sakti or will power, Kriyâ-Sakti or Creative-power and Jñâna-Sakti or the wisdom-power. सत् Sat, is the same word as the Latin word 'est' and means existent, being, good etc. चित् Chit, is the same word as Chaitanya, and means consciousness,

Intelligence, wisdom, Knowledge. एकम् Ekam, means One, Chief, Supreme. ब्रह्म Brahma, literally comes from a root meaning great, Big, Full.

The mantra therefore means :—

The Preserver, Destroyer and Creator (of the World) is God the Good, the Wise, and the One.

NYĀSA.

or

The Consecration of the Body.

Before entering into the worship of God, the whole body with its various organs, must be dedicated to God, Who should be considered as dwelling in every part of it. As a temple is consecrated before it becomes a sacred place of worship, so before God is invoked, this body, (the true temple of God) should be dedicated to him. This dedication or assignment of the body is called Nyâsa.

I. RĪṢI NYĀSA.

अस्य परमब्रह्म मन्त्रस्य सदाशिव ऋषिरनुष्टुप् छन्दः :

सर्वान्तर्यामि-निर्गुण-परमब्रह्म देवता धर्मार्थ-काम-मोक्ष-चतुर्वर्ग-फलाप्तये विनियोगः ॥

Of this mantra of the Supreme God, the Rīṣi or seer is Sadâśiva, the metre is anuṣṭup, the Supreme, God Who is attributeless and the Inner-ruler of all is the deity, and it is employed for the acquisition of four-fold fruits—Religion, Wealth, Pleasure and Salvation.

Then dedicate the head, mouth and heart with the following three mantras :—

शिरसि सदाशिवाय ऋषये नमः ।

1. Śirasi Sadâśivāya ṛṣaye namaḥ. Salutation to the Rīṣi sadâśiva, in the head.

मुखे अनुष्टुप् छन्दसे नमः ॥

2. Mukhe anuṣṭup chhandase namaḥ. Salutation to the metre Anuṣṭup in the mouth.

हृदि सर्वान्तर्यामि-निर्गुण-परम-ब्रह्मणे देवतायै नमः ॥

3. Hṛidi sarva-antaryāmi-nirguṇa-parama-Brahmaṇe devatāyai namaḥ. Salutation to the deity, the Supreme God, Who is without

(material) attributes, and is the Inner-ruler of all, salutation to Him, in the heart.

II. KARA-NYĀSA

The five fingers of the body are to be next purified by the following Mantras :—

Om angusthābhyām namaḥ. Om salutation to the two thumb fingers.

Sat tarjanibhyām svāhā. Sat, Svāhā to the two index fingers. Chin madhyamābhyām vaṣaṭ. Chit is welcome to the middle fingers. Ekam anāmikābhyām hum, One is welcome to the two ring fingers. Brahma kaṇiṣṭhābhyām vausaṭ. Brahma is welcome to the two little fingers.

Om sach-chid-ekam brahma karatala priṣṭhābhyām phaṭ. May the supreme Brahma who is one the all intelligence and all existence whose name is Om, protect by two hands the palms and the backs.

Note.—This is the method of kara-nyasa or invoking God to sanctify the fingers and the hands.

III.—ĀṄGA-NYĀSA.

Mantra.

Then recite the following six mantras to consecrate the six limbs of the body viz : the Heart, the Head, the Crown of the head, the Shoulders, the Eyes, and the Palm of the hand.

1. ॐ हृदयाय नमः ॥

Om Hṛidayāya namaḥ. Salutation to Om, to the heart.

2. सत् शिरसे स्वाहा ॥

Sach-chhirase Svāhā. Svāhā to the Good, to the head.

3. चित्सिखायै वषट् ॥

Chich-chhikhāyāi vaṣaṭ. Vaṣaṭ to the Wise to the crown of the head.

4. एकम् कवचाय हुं ॥

Ekam kavachāya hum. Hum to the One to the shoulders.

5. ब्रह्म नेत्रत्रयाय वौषट् ॥

Brahma netra-trayāya vausaṭ. Vausaṭ to God to the three eyes.

6. ॐ सत्चित् एकम् ब्रह्म करतलपृष्ठाभ्यां फट् ॥

Om sach-chid-ekam brahma karatala-priṣṭhābhyām phaṭ. Phaṭ to the palms and back of the two hands, to Om the God the Good, the Wise and the One.

IV.—PRĀṆĀYĀMA OR BREATH-REGULATION.

(a) *Pūraka or inspiration.*

Then perform the regulation of breath, while drawing it in through the right nostril, the left nostril being closed with the ring and middle fingers. This is called *Pūraka. While drawing in the breath let him recite ;—eight times either the full mantra or merely Om thus :—

Om Sach-Chid-Ekam Brahma, or Om. (Eight times).

(b) *Kumbhaka or retention.*

Then close the right nostril with the thumb finger and retain the breath, by thus closing both the nostrils. Repeat the same mantra thirty two times. This is called Kumbhaka or retention of breath. The mantra is the same :—

Om Sach-Chid-Ekam Brahma or Om. (*Thirty-two times.*)

(c) *Rechaka or expiration.*

Then expire the air slowly through the same right nostril, by which it was filled, reciting the same mantra *sixteen times, viz.:*—

Om Sach-Chid-Ekam Brahma, or Om. (*Sixteen times.*)

Note.—This triple process constitutes *one* prāṇāyāma. It is different from the previous processes described in Vedic Sandhyā, in as much as the *left* nostril is to be closed and the air *is drawn* through the *right* nostril and expired also through the *same* nostril, in the *first* process.

Note.—The Prāṇāyāma is to be repeated *thrice*. But in the second Prāṇāyāma, the *right* nostril is to be closed with the thumb finger, and the air drawn through the *left* nostril, and after Kumbhaka, expelled through the same *left* nostril.

The third Prāṇāyāma is like the first.

In every Sandhyā at least *three* prāṇāyāmas should be performed.

V.—DHYĀNA.

Then perform dhyāna with the following mantra :—

हृदयकमलमध्ये निर्विशेषं निरीदम् ।

हरिहरविधिवेशं यागिभिर्ध्यानगम्यम् ।

जननमरणभौतिभ्रंशि सच्चित्स्वरूपम् ।

सकलभुवनबीजं ब्रह्मचैतन्यमीडे ॥

Hṛidaya-Kamala-madhye nirviśeṣam nirīham,

Hari-Hara-Vidhi-vedyam yogibhir dhyāna-gamyam.

Janana-marana-bhiti-bhramśi sach-chit-svarūpam,

Sakala-bhuvana-bijam Brahma chaitanyam ide.

Word-meaning :—

Hṛidaya, Heart. Kamala, Lotus. Madhye, In the middle. Nirviśeṣam, Free from all specific differences. Nirīham, Without any desire. (Because he is the Lord over all). Hari-Hara-Vidhi-vedyam, Known by Hari (Viṣṇu), Hara (Śiva) and Vidhi (Brahmā). Yogibhir, By the seers, contemplative sages. Dhyāna-gamyam, Obtained through mystic meditation called dhyāna. Janana, Birth. Marana, Death. Bhiti, Fear. Bhramśi, Destroyer. Sach-chit-savarūpam, Whose essential form is Existence and Knowledge. Sakala-bhuvana-bijam, The seed or cause of the entire Universe or cosmos. Brahma, God. Chaitanyam, All-consciousness. Ide, I meditate, I gloryfy.

Translation :—I meditate on God, the All-knowing, within the lotus of my heart. He is free from all limiting attributes and desires, and is the object of knowledge to the highest intelligences like Brahmā, Viṣṇu and Mahēśa, Who is known by mystic meditation by the contemplative sages, Who destroys the fear of birth and death, Whose essential nature is pure existence and knowledge, and Who is the cause of the entire universe.

Directions :—

The God must be meditated in the heart, as possessing the above attributes. He has no form but for convenience of fixing the mind He may be considered as a steady flame of life burning in the heart.

VI.—PŪJĀ.

Having thus meditated on God, offer him pūjā with scents, flowers, incense, light and food. Of course these things are all to be offered metaphorically. The five primordial elements or states in which matter exists are the five offerings to God *viz* :—the solid or physical, the liquid or astral, the gaseous or mental, the luminous or Heavenly and the etheric or Atmic conditions of matter. Recite the following mantras in making these mental offerings :—

1. Iam prithvy-âtmakam gandham samarpayâmi namaḥ.

Iam I offer scent in the shape of solid matter or earth-tattva Hail.

2. Ham âkâśatamakam puṣpam samarpayâmi namaḥ.

Ham I offer flower in the shape of etheric matter or âkâśa tatva.

3. Yam vâyu-âtmakam dhupam samarpayâmi namaḥ. Yam I offer incense in the shape of gaseous matter, Hail !

4. Ram teja-âtmakam dipam samarpayâmi namaḥ. Ram I offer light in the shape of luminous matter, Hail.

5. Vam amṛitâtmakam naivedyam samarpayâmi namaḥ. Vam I offer food in the shape of nectar, Hail.

After having made these five offerings with the five fingers in the manner kara-nyāsa *viz* :—With the two ring fingers, the two thumbs, the index fingers, the two middle fingers and the two ring fingers respectively, let him join both hands in the form of Anjali offering with the following mantras.

6. Aim sarvâ-tmakam tâmbulam samarpayâmi namaḥ. Aim I offer betel in the shape of the whole world, Hail.

After performing this mental offering let him consecrate the food &c., with the mantra given in the next page.

VII. JAPĀ.

Having finished the mental pūjā, let him recite the mantra, Om Sach-Chid Ekam Brahma, mentally hundred and eight times, and then finish the japa by saying :—

Om Brahmarpaṇam astu. Let the fruit of all this go to God.

VIII. EXTERNAL PŪJĀ.

After finishing Japa prayer let perform external pūjā with external objects such as scents, flowers, clothes, ornaments, food, drink &c. The great consecration mantra should be recited to sanctify all these objects and to convert them into sacraments.

Brahmarpaṇam Brahma-havir brahm-āgnau Brahmaṇa hutam,
Brahmaiva tena gantavyam Brahma karma-samādhina,

Translation.—God is the sacrificial vessel, God is the sacrificial offering, God is the sacrificial fire, in which the offering is poured, and by God is the offering made. Verily to God does he go by performing this act of conscentrating on God.

Direction.—Having thus consecrated these objects let him close his eyes and meditate on Brahman and recite the sacred mantra, Om, Sach-Chid Ekam Brahma, hundred and eight times or as many times as he likes, and then finish the Japa by saying Om' Brahmarpaṇam astu, as before.

Then he should open his eyes and recite the Mūla mantra, Om Sach-Chid Ekam Brahma. Om God is the One the All knowing and the True being. Then he should offer the fruit of this Japa or Prayer by saying "O Lord I do not want any merit for this Prayer but let the result of it I offer to God."

Then let him recite the following hymn in praise of God.

IX. BRAHMA STOTRA.

श्रीं नमस्ते सते सर्वलोकाश्रयाय ।

नमस्ते चित्ते विश्वरूपात्मकाय ।

नमोऽद्वैततत्त्वाय मुक्तिप्रदाय

नमो ब्रह्मणे व्यापिने निर्गुणाय ॥

Om namaste state sarva-lok-āśrayaya,
Namaste Chite Viśva-rūp-ātmakaya,
Namo-dvaita-tattvāya mukti-pradyaya,
Namo Brahmane vyāpine nir-guṇāya.

Translation.—Om Salutation to Thee the All-being, the refuge of all worlds.

Salutation to thee O All-Intelligence who art the soul of all forms of consciousness.

Salutation to Thee O One without a second, O Giver salvation.

Salutation to Thee O God All pervading and without attributes.

त्वमेकं शरण्यं त्वमेकं वरेण्यम्

त्वमेकं जगत्कारणं विश्वरूपम् ।

त्वमेकं जगत्कर्तृपातृप्रहर्तृ

त्वमेकं परं निश्चलं निर्विकल्पम् ॥

2. Tvam Ekam Śaraṇyam Tvam Ekam Vareṇyam,
 Tvam Ekam Jagat-Kāraṇam Viśva-Rūpam,
 Tvam Ekam Jagat-Kartri-Pātri-Prahartri,
 Tvam Ekam Param Niśchalam Nirvikalpam.

Translation.—Thou art the Sole Refuge, Thou art the sole adorable.
 Thou art the One cause of the Universe under all forms.

Thou art alone the Creator, the Preserver and Destroyer of the world.

Thou alone art the Highest Immutable and the ineffable.

भयानां भयं भीषणं भीषणानाम्

गतिः प्राणिनां पावनं पावनानाम् ।

महोच्चैः पदानां नियन्तृत्वमेकम्

परेषां परं रक्षकं रक्षकाणाम् ॥

3. Bhayânâm bhyam bhīṣaṇam bhīṣaṇânâm ;
 Gatih prāṇinâm pāvanam pāvanânâm ;
 Mahochchaih padânâm niyantṛi tvam ekam ;
 Pareṣâm param rakṣakam rakṣakāṇam.

Translation.—Dread of the dreadful, Terror of the terrible.

Refuge of all beings, Purificator of all purificators.

Thou alone rulest the high-placed ones,

Supreme over the Supreme Protector of the Protectors.

परेश प्रभो सर्वरूपाप्रकाशिन्

अनिर्देश्य सर्वेन्द्रियागम्य सत्य ।

अचिन्त्यात्तर व्यापकाव्यक्ततत्त्व

जगद्भाषकाधीश पायादपायात् ॥

4. Pareśa prabho sarva-rup-aprakāśin ;
 Anirdēśya saivendriy-agamya satya ;
 Achintyākṣara vyâpakâvyaktatattva ;
 Jagad-bhâṣakadhīśa ; pâyâd apât.

Translation.

O supreme Lord in whom all things are, yet Unmanifest in all,
 Imperceptible by the senses, yet the very truth.

Incomprehensible, Imperishable, All-pervading hidden Essence.

Lord and Light of the Universe ! save us from harm.

तदेकं स्मरामस्तदेकं जपामः

तदेकं जगत्साक्षिरूपं नमामः ।

सदेकं निधानं निरालम्बमीशम्

भवाम्भोऽधिपोतं शरण्यं ब्रजामः ॥

5. Tad ekam smarâmas tad ekam japâmḥ;
Tad ekam Jagat-sākṣi-rûpam namâmaḥ;
Sad ekam Nidhânam nirâlbambâśam;
Bhâvambhodhi-potam Śaranyam vrajâmaḥ.

Translation.

On that One alone we meditate, that One alone we in mind worship,
To that one alone the witness of the Universe we bow.
Refuge we seek with the One who is our sole Eternal Support,
The self-existent Lord, the Vessel of safety in the ocean of being.

X.—BRAHMA KAVACHA.

After reciting the Prayer or Stotra let him recite the following verses to protect his body, and praying to God for health. These verses are called the amulet or Kavacha. Some write these verses and wear it as an amulet or Kavacha :—

Paramâtma śiraḥ pâtu, hridayam parameśvaraḥ,
Kaṇṭhkan pâtu jagat-pâta vadanam sarva drig bibhâḥ,
Karau me pâtu viśvâtmâ padau rakṣatu chin-mayaḥ,
Sarvâṅgam sarvadâ pâtu parama Brahma Sanâtananu.

Translation :—

May the Supreme Soul protect the head,
May the Supreme Lord protect the heart,
May the Protector of the World protect the throat,
May the All-pervading, All-seeing Lord protect the face.
May the soul of the Universe protect my hands,
May He Who is Intelligence itself protect the feet,
May the Eternal and Supreme Brahman protect the feet,
May the Eternal and Supreme Brahman Protect my body in all its parts always.

*Note :—*The Rîṣi of this world-beneficent amulet is Śada-śiva; the verse is anuṣṭup, its presiding Devatâ is the Supreme Brahman and object of its use is the attainment of Dharma, Artha, Kâma, and Mokṣa. He who recites this protective Mantra after offering it to its Rîṣi attains knowledge of Brahman, and is one immediately with the Brahman. If written on birchbark and encased in a golden ball, it be worn round the neck or on the right arm, its wearer attains all kinds of powers.

XI.—PRANĀMA.

Then let him salute the supreme Brahman with the following prayer:—

Om Namaste Paramam-Brahma namaste paramâtmane,
Nirguṇāya namas tubhyam sad-rûpāya namo-namah.

Translation.

I bow to the Supreme Brahman.

I bow to the Supreme Soul.

I bow to Ilīm Who is above all qualities.

I bow to the Ever-existent again and again.

XII.—THE DISTRIBUTION OF THE HOLY FOOD.

After purification by the Brahma-mantra, whatever food or drink is offered to the Supreme Lord becomes itself purifying. The touch of inferior castes may pollute the water Gangā and the Śāligram, but nothing which has been consecrated to the Brahman can be so polluted. If dedicated to Brahman with this Mantra, the worshipper with his people may eat of any thing whether cooked or uncooked. In the partaking of this food no rule as to caste or time need be observed. No one should hesitate to take the leavings from the plate of another, whether such another be pure or impure.

Whenever and whatsoever the place may be howsoever it may have been attained, eat without scruple or inquiry the food dedicated to the Brahman. Such food, O Devi! even the Devas do not easily get, and it purifies mouth of a dog. As to that which the partaking of such food affects in men, what O Adored of the Devas! shall we say of? It is deemed excellent even by the Devas. Without a doubt the partaking of this holy food be it but once only frees the greatest of sinners and all sinners of their sins. The mortal who eats of it acquires such merit as can only otherwise be earned by bathing and alms at thirty-five millions of holy place.

XIII.—GĀYATRĪ.

After the distribution of Prasāda (holy food) let him perform the Sandhyā strictly so called, by the recitation of the following Gāyatrī 108 times:—

Gāyatrī.—“Parmeśvarāya vidmahe Paratattvāya dhīmahi, Tanno Brahma prachodayat.”

Translation.—“May we know the Supreme Lord; let us contemplate the Supreme Essence, and may that Brahman direct us.”

XIV.—PRAṆĀMA.

Then let him make obeisance to the Supreme with the Mantra previously given viz:—

Om Namaste Pramam-Brahma Namaste paramâtmane,
Nirguṇāya namas tubhyam sad-rûpāya namo namah.

Translation.—I bow to the Supreme Brahman, I bow to the Supreme Soul, I bow to Him Who is above all qualities, I bow to the ever-existent again and again.

Note.—Thus ends the Universal Sandhyâ, which differs from the ordinary Sandhya in as much as it combines the elements of Pûjâ also. It may properly be called Pûjâ plus Sandhyâ. The ceremonial purity required in ordinary Sandhyâ is not a *sine qua non* in this mode of worship and meditation. To get perfection in the japa of Brahma Mantra (Om Sach-Clid Ekam Brahma) it should be recited thirty two thousand times accompanied by fire oblations three thousand two hundred times and offering of water to the Devata three hundred and twenty times and for mental purification before worship and sacred bath thirty two times. In other words thirty two with its multiple of ten should be employed for this puras-charaṇa.

CHAPTER XII.

PŪJĀ OR WORSHIP.

After Brahma-yajña or the study of the sacred scriptures, the pious Hindu performs the worship of his tutelary deity. Though one may belong to any one of the various sects into which the Hindu religious community is divided, yet, so great is the tolerance of the people, both learned and illiterate that every one worships the Pañcha Devatās (the five deities). The Iṣṭa Devatâ is the principal deity in one's Pûjâ, but the worship is not considered complete, till the honor is paid to the others.

The five deities are the Âditya (the Solar Logos), Gaṇeśa (the Lord of Hosts), the Devi (the Word), Rudra (Śiva), and Nârâyaṇa (the Saviour of souls).

After finishing the worship of the Pañcha Devatās, he should worship the family deity (Kula-Devatâ) who is generally the Iṣṭa Devatâ.

As a sample, we give below the method of Viṣṇu Pûjâ.

THE PŪJĀ OF VIṢṆU.

Being seated on a pure âsana, perform the âchamana (see pp. 13—14), and perform snâna of the Śâligrâma with the following mantras :—

ॐ सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।

स भूमिं विश्वतो वृत्वाऽत्यतिष्ठद् दशाङ्गुलम् ॥ १ ॥

(Rig. Veda. X. 90. 1.)

Pada Pāṭha :—सहस्रशीर्षा। पुरुषः । सहस्रऽक्षः । सहस्रपात् । सः । भूमिम् ।

विश्वतः । वृत्वा । अति । अतिष्ठत् । दशऽअङ्गुलम् ।

Om ! Sahasra śīrṣā puruṣaḥ Sahasrākṣaḥ sahasrapât, sa bhûmim viśvato vritvâ tyatiṣṭhad daśaṅgulam,

Word meaning :—सहस्रशीर्षा=Thousand-headed, पुरुषः=Puruṣa, the spirit, सहस्राक्षः=Thousand-eyed, सहस्रपात्=Thousand-footed, सः=He, भूमिं=earth, विश्वतः=on every side, वृत्वा=pervading अत्यतिष्ठत्=stands over, दशाङ्गुलम्=ten fingers.

1. A thousand heads hath the Puruṣa, a thousand eyes, a thousand feet.

Though He pervades the universe on all sides, yet He occupies a space ten fingers wide (the heart). Or on every side pervading the universe, He extends beyond the space ten fingers wide.

पुरुष एवेदं सर्वं यद् भूतं यच्च भाव्यम् ।

उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥ २ ॥

Pada Pāṭha :—पुरुषः । एष । इदम् । सर्वम् । यत् । भूतम् । यत् । च भाव्यम् ।

उत । अमृतत्वस्य । ईशानः । यत् । अन्नेन । अतिरोहति ।

Puruṣaevedam sarvam yadbhūtam yachcha bhāvyam

Uṭâmṛitatvasyesāno yadannenâtirohati.

Word meaning :—पुरुषः=Puruṣa, एष=even, इदं=this (world), सर्वम्=all, यत्=that, भूतं past (world), यत् that, च and, भाव्यम्=is to be, future (world), उत=so, अमृतत्वस्य=of Immortality, यत्=which, अन्नेन=by food अतिरोहति=waxes.

2. This Puruṣa is all that yet hath been and all that is to be.

Though Lord of immortality yet through Matter He evolves (that the Jīvas may get their Karmaphala, the fruition of action).

एतावानस्य महिमातो ज्यायांश्च पुरुषः ।

पादोऽस्य विश्वा भूतानि त्रिपादस्यामृ दिवि ॥ ३ ॥

Pada Pāṭha :—एतावान् । अस्य । महिमा । अतः । ज्यायान् । च । पुरुषः ।

पादः । अस्य । विश्वा । भूतानि । त्रिपात् । अस्य । अमृतम् । दिवि ।

Etâvânasya mahimâ'to jyâyâm ścha Pûruṣaḥ.

Pâdo'sya viśvâbhûtâni tripādasyâ mṛitam divi.

Word meaning :—एतावान्=So much, अस्य=His, महिमा=greatness, अतः=from this, ज्यायान्=greater, च=and, पुरुषः=Pûruṣa, पादः=a foot, quarter, अस्य=his, विश्वाभूतानि=all creatures, त्रिपात्=three-fourths, अस्य=his, अमृतम्=eternal life, दिवि=in heaven.

3. All this proclaims His greatness, but greater than this is the Puruṣa.

All creatures are one-fourth of him, three-fourths eternal life in heaven.

त्रिपादूर्ध्वं उदैत्पुरुषः पादोऽस्येहाभवत्पुनः ।

ततो विष्वक् व्यक्रामत्साशनानशने अभि ॥ ४ ॥

Pada Pāṭha :—त्रिपात् । ऊर्ध्वः । उत् । पेत् । पुरुषः । पादः । अस्य । इह ।
अभवत् । पुनरिति । ततः । विष्वङ् । वि । अक्रामत् । साशनानशने । इति । अभि ।

Tripādūrdhva udait Puruṣaḥ Pādo'sye hābhavat punaḥ.
Tato viṣvaḥ vyakrāmat sāśanā naśane abhi.

Word meaning :—त्रिपात्=Threefourths, ऊर्ध्वः=up, high, इह=went up, पादः=a quarter, अस्य=his, इह—in this, अभवत्=was, पुनर्=again, ततः=thence, विष्वङ्=all, वि, अक्रामत्=strode out, साशनानशने,=what eats not and what eats.

4. With three fourths the Puruṣa went up ; one-fourth of him again was here.

Thence he strode out to every side over what eats not and what eats.

तस्माद्विराडजायत विराजो अधि पूरुषः ।

सजातो अत्यरिच्यत पश्चाद्भूमिमथो पुरः ॥ ५ ॥

Pada Pāṭha :—तस्मात् । विराट् । अजायत । विराजः । अधि । पूरुषः ।
सः । जातः । अति । अत्यरिच्यत । पश्चात् । भूमिम् । अथ । पुरः ।

Tasmād virāṭajāyata virājo adhipūruṣaḥ ; sajāto atya richyata paśchād bhūmim atho puraḥ.

Word meaning :—तस्मात्=from him, विराट्=Virāja, अजायत=was born, विराजः=from Virāja, अधि=great, पूरुषः=Pūruṣa, सः=he, जातः=was born, अत्यरिच्यत=spread, पश्चात्=behind or westward, भूमिम्=over the earth, अथ=so, पुरः=before.

5. From him Virāja was born ; again a Person from Virāj was born. As soon as he was born he spread, eastward and westward o'er the earth.

यत्पुरुषेण हविषा देवा यज्ञमतन्वत ।

वसन्तोऽस्यासीदाज्यं ग्रीष्म इध्मः शरद्धविः ॥ ६ ॥

Pada Pāṭha :—यत् । पुरुषेण । हविषा । देवा । यज्ञम् । अतन्वत । वसन्तः ।
अस्य । आसीत् । आज्यम् । ग्रीष्मः । इध्मः । शरत् । हविः ।

Yat puruṣeṇa haviṣā devā yajñam atanvata

Vasanto asyāśīd ājyam grīṣma idhmaḥ śarad haviḥ.

Word meaning :—यत्=when, पुरुषेण=by or with Pūruṣa, हविषा=as offering, देवाः=Gods, यज्ञम्=the sacrifice, अतन्वत=prepared, वसन्तः=spring, अस्य=its, आसीत्=was, आज्यम्=oil, ग्रीष्मः=summer, इध्मः=wood, शरत्=autumn, हविः=holy gift.

6. When Gods prepared the sacrifice with Puruṣa as their offering, Its oil was spring, the holy gift was autumn, summer was the wood.

तं यज्ञं बर्हिषि प्रौक्षन्पुरुषं जातमग्रतः ।

तेन देवा अयजन्त साध्या ऋषयश्च ये ॥ ७ ॥

Pada Pāṭha :—तम् । यज्ञम् । बर्हिषि । प्र । औक्षन् । पुरुषम् । जातम् । अग्रतः ।
तेन । देवाः । अयजन्त । साध्याः । ऋषयः । च । ये ।

Tam yajñam barhiṣi praukṣan puruṣam jātam agrataḥ.

Tena devā ayajanta sādhyā ṛṣayaś cha ye.

Word meaning :—तम्=that, यज्ञम्=sacrifice, बर्हिषि=(lit.) on the *kuśa* grass or in the mental sacrifice, औक्षन्=sprinkled, balm, जातम्=born, अग्रतः=in early time, तेन=with him, देवाः=the gods, अयजन्त=performed, साध्याः=sāddhyas, ऋषयः=Riṣis च=and, ये who.

7. They balm as victim on the grass Puruṣa born in the earliest time.

With him the deities and all Sādhyas and Riṣis sacrificed.

तस्माद् यज्ञात् सर्वहुतः संभृतं पृषदाज्यम् ।

पशून् तंश्चक्रे वायव्यान् आरण्यान् ग्राम्याश्च ये ॥ ८ ॥

Pada Pāṭha :—तस्मात् । यज्ञात् । सर्वहुतः सम्भृतम् । पृषत् आज्यम् ।
पशून् । तान् । चक्रे । वायव्यान् । आरण्यान् । ग्राम्याः । च । ये ।

Tasmād yajñāt sarva hutaḥ sambhṛitam priṣadājyam,

Paśūn tānś chakre vāyavyān āraṇyān grāmyāś cha ye.

Word meaning :—तस्मात्=from that, यज्ञात्=sacrifice, सर्वहुतः=fully offered, संभृतं=performed, पृषत् आज्यम्=curd and Ghee, पशून्=animals, तान्=them, वायव्यान्=creatures of the air, आरण्यान्=animals of the forest, ग्राम्याः=animals of the village, च=and ये=who.

8. From that great general sacrifice the dripping fat was gathered up.

He formed the creatures of the air, and animals both wild and tame.

तस्माद् यज्ञात् सर्वहुत ऋचः सामानि जज्ञिरे ।

छन्दांसि जज्ञिरे तस्माद् यजुस्तस्मादजायत ॥ ९ ॥

Pada Pāṭha :—तस्मात् । यज्ञात् । सर्वहुतः । ऋचः । सामानि । जज्ञिरे ।
छन्दांसि । जज्ञिरे । तस्मात् । यजुः । तस्मात् । अजायत ।

Tasmād yajñāt sarva huta Richaḥ Sāmāni jajñire,

Chhandāṁsi jajñire tasmād yajus tasmād ajāyata.

Word meaning :—तस्मात्=from that, यज्ञात्=sacrifice, सर्वहुतः=fully offered, ऋचः=Richas, सामानि=Sāmas, जज्ञिरे=were born, छन्दांसि=Vedas or spells and charms or गायत्री, तस्मात्=from that, यजुः=Yajur veda, तस्मात्=from that, अजायत=was born.

9. From that great general sacrifice Richas and Sāma hymns were born :

Therefrom were spells and charms produced ; the Yajus had its birth from it.

तस्माद् अश्वा अजायन्त ये के चोभयादतः ।

गावो ह जज्ञिरे तस्मात् तस्माज् जाता अजावयः ॥ १० ॥

Pada Pāṭha :—तस्मात् । अश्वाः । अजायन्त । ये । के । च । उभयादतः गावः ।

ह । जज्ञिरे । तस्मात् । तस्मात् जाताः । अजावयः ।

Tasmād aśvā ajāyanta, ye ke cha ubhayaḍataḥ.

Gāvo ha jajñire tasmāt, tasmāt jātāḥ ajāvayaḥ.

Word meaning :—तस्मात्=from that, अश्वाः=horses, अजायन्त=were born, ये=who, के च=so ever, (besides horses) उभयादतः=cattle with two rows of teeth, ह=also, गावः=cows, जज्ञिरे=were generated, तस्मात्=from that, जाताः=were born, अजावयः=goats.

10. From it were horses born, from it all cattle with two rows of teeth :

From it were generated kine, from it the goat and sheep were born.

यत् पुरुषं व्यदधुः कतिधा व्यकल्पयन् ।

मुखं किम् अस्य कौ बाहू का ऊरु पादा उच्येते ॥ ११ ॥

Pada Pāṭha :—यत् । पुरुषम् । वि । व्यदधुः । कतिधा । वि । व्यकल्पयन् । मुखम् ।

किम् । अस्य । कौ । बाहू इति । किम् । ऊरु इति । पादौ । उच्येते । इति ।

Yat Puruṣam yadadhuh katidhā vyakalpayaṇ.

Mukham kim asya kau bāhū kâ ūrū pādâ uchyete.

Word meaning :—यत्=when that, पुरुषम्=Puruṣa, व्यदधुः=created by thought power, कतिधा=in how many ways, व्यकल्पयन् created in diverse ways, मुखम्=mouth, किम्=what, अस्य=his, कौ=what, बाहू=two arms किम्=what, ऊरु=two thighs, पादौ=two feet, उच्येते=were called.

11. When they divided Puruṣa how many portions did they make ? What do they call his mouth, his arms ? What do they call his thighs and feet ?

ब्राह्मणोऽस्य मुखम् आसीद् बाहू राजन्यः कृतः ।

ऊरु तदस्य यद् वैश्यः पद्भ्यां शूद्रो अजायत ॥ १२ ॥

Pada Pāṭha :—ब्राह्मणः । अस्य । मुखम् । आसीत् । बाहू इति । राजन्यः । कृतः ।

ऊरु इति । तत् । अस्य । यत् । वैश्यः । पद्भ्याम् । शूद्रः । अजायत ।

Brāhmaṇo'sya mukham āsīd, bāhū Rājanyaḥ kṛtaḥ.

Ūrū tad asya yad Vaiśyaḥ, padbhyām Śūdro ajāyata.

Word meaning :—ब्राह्मणः—Brāhmaṇa, अस्य=his, मुखं=mouth, आसीत्=was, बाहू (two) hands, राजन्यः=the Kṣatriyas, कृतः=made, ऊरु=(two) thighs, तत्=that, अस्य=his, यत् वैश्यः=Vaiśya, पद्भ्याम्=from two legs, शूद्रः=Śūdra, अजायत=was born.

12. The Brāhman was his mouth, of both his arms was the Rājanya made.

His thighs became the Vaisya, from his feet the Sūdra was produced.

चन्द्रमा मनसो जातश्चक्षोः सूर्यो अजायत ।

मुखाद् इन्द्रश्चाग्निश्च प्राणाद् वायुरजायत ॥ १३ ॥

Pada Pāṭha :—चन्द्रमाः । मनसः । जातः । चक्षोः । सूर्यः । अजायत । मुखात् ।

इन्द्रः । च । अग्निः । च । प्राणात् । वायुः अजायत ।

Chandramā manaso jātaś chakṣoḥ Sūryo ajāyata,

Mukhād Indras chāgnis cha, Prāṇād Vāyurajāyata.

Word meaning :—चन्द्रमाः=the moon, मनसः=from mind, जातः=was born, चक्षोः=from eye, सूर्यो=the sun, अजायत=was born, मुखात्=from mouth, इन्द्रः=Indra, च=and, अग्निः=the fire, प्राणात्=from breath, वायुः=the air, अजायत=was born.

13. The Moon was gendered from his mind, from his eye the sun had birth ;

Indra and Agni from his mouth were born and Vāyu from his breath.

नाभ्या आसीदन्तरिक्षं शीर्ष्णो द्यौः समवर्तत ।

पद्भ्यां भूमिं दिशः श्रोत्रात् तथा लोकां अकल्पयन् ॥ १४ ॥

Pada Pāṭha :—नाभ्या । आसीत् । अन्तरिक्षम् । शीर्ष्णोः । द्यौः । सम । अवर्तत ।

• पद्भ्याम् । भूमिः दिशः । श्रोत्रात् । तथा । लोकान् । अकल्पयन् ।

Nābhyā āsīd antarikṣam śīrṣṇo Dyauḥ samavartata,

Padbhyām Bhūmir, diśaḥ śrotrāt, tathālokān akalpayan.

Word meaning :—नाभ्या=from navel, आसीत्=was, अन्तरिक्षम्=mid air, शीर्ष्णोः=from head, द्यौः=sky, समवर्तत=was fashioned, पद्भ्याम्=from two feet, भूमिः=earth, दिशः=regions, श्रोत्रात्=from ear, तथा=thus, लोकान्=the worlds, अकल्पयन्=formed.

14. Forth from his navel came mid-air ; the sky was fashioned from his head ;

Earth from his feet : and from his ear the regions. Thus they formed the worlds.

सप्तास्यासन् परिधयस्त्रिः सप्त समिधः कृताः ।

देवा यद् यज्ञं तन्वाना अबध्नन् पुरुषं पशुम् ॥ १५ ॥

Pada Pāṭha :—सप्त । अस्य । आसन् । परिधयः । त्रिः । सप्त । समूहः ।

कृताः । देवाः । यत् । यज्ञम् । तन्वानाः । अबध्नन् । पुरुषम् । पशुम् ।

Saptāsyāsan paridhayas triḥ sapta samidhaḥ kṛitāḥ,

Devā yad yajñam tanvānā abadhnan puruṣam paśum.

Word meaning :—सप्त = seven, अस्य = his, आसन् = were, परिधयः = fencing sticks, त्रिः सप्त = thrice seven, समूहः = layers of fuel, कृताः = were prepared, देवाः = gods, यत् = when, यज्ञम् = sacrifice, तन्वानाः = offering, अबधन् = bound, पुरुषम् = Puruṣa, पशुम् = victim, as sacrificial animal.

15. Seven fencing sticks had He, thrice seven layers of fuel were prepared ;

When the Gods offering sacrifice, bound, as their victim, Puruṣa.

यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन् ।

तेह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः ॥ १६ ॥

Pada Pāṭha :—यज्ञेन । यज्ञम् । अयजन्त । देवाः । तानि । धर्माणि । प्रथमानि ।

आसन् । ते । ह । नाकम् । महिमानः । सचन्त । यत्र । पूर्वे । साध्याः । सन्ति । देवाः ।

Yajñena Yajñam ayajanta devās, tāni dharmāṇi prathamāny āsan.

Te ha nākam mahimānaḥ sachanta, yatra pūrve sādhyāḥ santi devāḥ.

Word meaning :—यज्ञेन, with the Puruṣa as the sacrificial victim, यज्ञम् = sacrifice, अयजन्त = performed, देवाः = gods, तानि = these, धर्माणि = ordinances, प्रथमानि = first, आसन् = were, ते = They, the gods, ह = verily, नाकम् = heaven, महिमानः = greatness, height, सचन्त = attained, यत्र = where, पूर्वे = in anterior kalpas, साध्याः = became perfected, देवाः = The gods.

16. Gods sacrificing, sacrificed the victim. These were the earliest holy ordinances.

The mighty ones attained the height of heaven, there where the Sādhyas, Gods of old, are dwelling.

• Tulasi offering.

Then take up a Tulasi leaf with the thumb and the forefinger, immerse it in white sandal paste, and offer it to Nārāyaṇa placing it on Śaligrāma, reciting the following mantra.

इदं स चन्दनं तुलसीपत्रं ओं नमस्ते बहुरूपाय विष्णवे परमात्मने स्वाहा ।

Idam sa chandanam tulasīpatram Om namaste bahrūpāya Viṣṇave Parmātmane Svāhā.

This Tulsi leaf with sandal paste, (I offer) Om, salutation to Thee, multiform ! Viṣṇu ! Highest Self ! Svāhā.

SURYĀRGHYA.

Then give arghya offering to the sun with the mantra.

ओं नमो विवस्वते ब्रह्मन् भास्वते विष्णुतेजसे ।

जगत् सवित्रे ह्युचये सवित्रे कर्मदायिने ।

इदं अर्घ्यम् ओं ओसूर्याय नमः ।

The arghya offering consists of water with durvā grass, unhusked rice, sandal paste and flowers. That is take the copper kosā (vessel). fill it with water, and throw a few blades of durvā grass, a few grains of unhusked rice, a little of sandal paste and red flowers in it and then offer the arghya to the sun with the above mantra.

SVASTI VACHANA.

Then let him recite Peace Mantras.

[Of these seven mantras, six are taken from the Rig Veda, and one from the Yajur Veda.]

स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।

स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥

(Rig. Veda I. 89. 6.)

Svasti na Indro Vridhdhas'ravâ Svasti naḥ Pûṣâ Viśvavedâḥ,

Svasti nas Târksyo Ariṣṭanemih, Svasti no Brihaspatir dadhâtu.

Word meaning :—स्वस्ति=Svasti, prosperity; immortality; indestructibility; welfare. नः=Naḥ, us. इन्द्रः=Indrah, Inera or the Powerful, a name of Viṣṇu. वृद्धश्रवाः=Vridhdhas'ravâḥ, illustrious; far-praised (śrava); whose praises are sung far and wide, of ancient fame; praised of yore. स्वस्ति=Svasti, prosperity. नः=Naḥ, us. पूषा=Pûṣâ, Pûṣân, the nourisher, a name of Viṣṇu. विश्ववेदाः=Viśvavedâḥ, the Knower of all or the possessor of all wealth (Vedâṃsi, Dhanâni.) स्वस्ति=Svasti, welfare. नः=Naḥ, us. तार्क्ष्यः=Târksyah, the son of Trikṣa or motion, i.e., Garuḍa, a name of Viṣṇu. अरिष्टनेमिः=Ariṣṭa-nemi, uninjured chariot felly. (Nemi) the rim of whose chariot wheel is perfect and imperishable, whose weapons (nemi) are not injured (ariṣṭa) by any opponent; safety-wheeled. स्वस्ति नः=Svasti naḥ, preperity to us. बृहस्पतिः=Brihaspatih, the Lord of Mighty ones, a name of Viṣṇu. दधातु=Dadhâtu, may vouchsafe.

May Viṣṇu the powerful, the Ancient of days, vouchsafe unto us prosperity, may Viṣṇu the nourisher, the knower of all hearts, give us what is well for us, may Viṣṇu the Lord of swift motion, the felly of whose wheel never wears out, be propitious to us, may Viṣṇu the protector of the great ones, protect us too.

गणानां त्वा गणपति ॐ हवामहे प्रियाणां त्वा प्रियपति ॐ हवामहे निधीनां त्वा निधिपति ॐ हवामहे वसो मम । ॐ स्वस्ति ॐ स्वस्ति ॐ स्वस्ति ।

Yajur Veda XXIII. 19.

Gaṇânâṃ tvâ Gaṇapatim havâmahe Priyâṇâṃ tvâ priyapatim havâmahe.

Nidhînâṃ tvâ nidhîpatim havâmahe, Vaso ! mama. Om Svasti, Om Svasti, Om, Svasti.

Word meaning :—गयानां=of forces, त्वा=Thee. गणपतिं=Lord of the troops, इवामहे=we invoke, प्रियार्थां=of all the beloved things, त्वा=Thee. प्रियपतिं=Lord of the loved one, इवामहे=we invoke, निधीनां=of treasures, त्वा=Thee, निधिपतिं=Lord of Treasures, इवामहे=we invoke. वसो=Oh wealth, मम=my, ओं स्वस्ति=Om peace.

Thee we invoke, Troop-lord of troops.

Thee we invoke, the loved ones' Lord.

Thee, Lord of treasures, we invoke, my Precious Wealth! Om Peace! Om Peace! Om Peace!

स्वस्ति नो मिमीतामश्विना भगः स्वस्ति देव्यदितिरनर्वणः ।

स्वस्ति पूषा असुरो दधातु नः स्वस्ति द्यावापृथिवी सुचेतुना ॥ ११ ॥

Rig. Veda V. 51, verses 11 to 15.

Svasti no mimitâm Aśvinâ Bhagaḥ Svasti Devī Aditir anarvaṇaḥ,

Svasti Pûṣâ asuro dadhātu naḥ. Svasti Dyāvâ-Prithivî suchetunâ.

Word meaning :—स्वस्ति=prosperity, imperishable good, नः=to us. मिमीताम्=may do, अश्विना=the two Asvins, भगः Bhagaḥ, स्वस्ति=prosperity, देवी=Goddess, अदितिः=Aditi, अनर्वणः=Irresistible, स्वस्ति=Svasti, पूषा=the Nourisher, असुरः=giver of life, दधातु=may give, नः=to us, स्वस्ति=Svasti, द्यावापृथिवी=the Heaven and Earth, सुचेतुना=with good intelligence.

May Bhaga and the Aśvinas grant us health and wealth and Goddess Aditi and He whom none resist, the Life-giving Pûṣan grant us all prosperity, and Heaven and Earth most wise vouchsafe us happiness.

स्वस्तये वायुमुपब्रवामहै सोमं स्वस्ति भुवनस्य यस्पतिः ।

बृहस्पतिं सर्वगणं स्वस्तये स्वस्तय आदित्यासो भवन्तु नः ॥ १२ ॥

Svastaye Vâyum upa bravâmahai Somam svasti bhuvanasya yas patih;

Brihaspatim sarva gaṇam svastaye, Svastaya âdityâso bhavantu naḥ.

Word meaning :—स्वस्तये=for the sake of prosperity, वायुम्=Vâyu, उपब्रवामहै=we praise, solicit, सोमं=Soma, स्वस्ति=prosperity, भुवनस्य=of the world, यः=who, पतिः=the protector, the preserver, the Lord, बृहस्पतिं=Brihaspati or protector of mantras (बृहत्) सर्वगणं=with all hosts of Devas, स्वस्तये=for the sake of prosperity, स्वस्तये=for the sake of prosperity; आदित्यासः=the sons of Aditi, viz., all the Devas or the twelve Adityas called Aruṇa, &c., भवन्तु=may be, नः=to us.

Let us solicit Vâyu for prosperity, and Soma who is Lord of all the world for weal; for weal Brihaspati with all his company. May the Âdityâs bring us health and happiness.

विश्वे देवानो अद्या स्वस्तये वैश्वानरो वसुरग्निः स्वस्तये ।

देवाः अवन्तुभवः स्वस्तये स्वस्तिनो रुद्रः पातंहसः ॥ १३ ॥

Viśve devāno adyā svastaye Vaiśvānaro vasur Agniḥ svastaye.

Devāḥ avantu Ribhavaḥ svastaye Svasti no Rudraḥ pātu amhasaḥ.

Word meaning :—विश्वे=All, देवाः=devas, the shining ones, नः=to us, अद्या=to-day, स्वस्तये=for the sake of prosperity, वैश्वानरः=the leader (nara) of all (विश्व), God of all men, वसुः=the receptacle of all, the Home of all, the Benificent, अग्निः=Agni, स्वस्तये=for the sake of prosperity, देवाः=the divine ones, अवन्तु=may protect, ऋभवः=the Ribhavas, स्वस्तये=for our good, स्वस्ति=prosperity, नः=to us, रुद्रः=Rudra or destroyer of sorrow, पातु=may protect, अंहसः=from sins.

May all the Gods, may Agni the beneficent, God of all men, this day be with us for weal ; help us the Ribhus, the Divine ones, for our good May Rudra bless and keep us from calamity.

स्वस्ति मित्रावरुणा स्वस्ति पथ्ये रेवति ।

स्वस्ति न इन्द्रश्चाग्निश्च स्वस्ति नो अदिते कृधि ॥ १४ ॥

Svasti mitrā Varuṇā svasti pathye revati.

Svasti na Indraschâgniścha Svasti no adite kṛidhi.

Word meaning :—स्वस्ति=Svasti, मित्रा वरुणा=O Mitra and Varuṇa, Lords of day and night, स्वस्ति=Svasti, पथ्ये=O Pathyâ, the goddess of the path of heaven, रेवति=possessing wealth, स्वस्तिनः good to us, इन्द्रः=Indra, च=and, अग्निः=Agni, च=and, स्वस्तिनः=prosperity to us, अदिते=O Aditi, कृधि=do.

Prosper us Mitra, Varuṇa, O wealthy Pathyâ prosper us.

Indra and Agni prosper us ; prosper us thou, O Aditi.

स्वस्ति पन्थामनु चरेम सूर्याचन्द्रमसाविव ।

पुनर्ददताग्नता जानता संगमेमहि ॥ १५ ॥

Svasti panthâm anucharema Sûryâ chandramasāviva.

Punar datatâ ghnatâ jânatâ saṅgame mahi.

Word meaning :—स्वस्ति=Svasti, पन्थामनु=path, अनुचरेम=may we pursue, सूर्याचन्द्रमसौ-इव=like the sun and moon, as they move unobstructed and unsupported in their heavenly path, so may we pursue our path unobstructed by any one, पुनः=again, ददता=the giver, the benefactor, अग्नता=the non-killer, who does not slay us, जानता=who knows us and therefore does not suspect us, who does not forget us, संगमेमहि=may we meet (again with our friend).

Like sun and moon may we pursue in full prosperity our path, and meet with one who gives again, who knows us well and slays us not.

Then, (if he is a Trivedi), he should recite also :

सूर्यः सोमो यमः कालः संध्ये भूतान्यहः क्षपा ।

पवनो दिक्पतिर्भूमिराकाशं खचरामराः ।

ब्राह्मं शासनमास्थाय कल्पध्वं इह सन्निधिम् ॥

Om ! Sūryaḥ Soma Yamah Kālah Sandhye Bhūtāny Ahaḥ Kṣapa.
Pavano Dikpatir Bhūmir Ākāśam khacharā maraḥ. Brāhmam śāsanam
āsthāya kalpadhvam iha sannidhim.

Om ! May the Sun, the Moon, the Lord of death, the Time, the two
Twilights, the Day, the Night.

The Wind, the Lord of quarters, the Earth, the Ākāśa and the
Immortals that move in the depths of space, may they all approach here,
fulfilling the ordinances of the Supreme Brahman.

This is an invocation to that hierarchy of divinities of time, space
and worlds, which is the active agent in carrying out the divine will in
creation, the so-called laws of nature.

Then taking a flower each time and immersing it in sandal paste
let him offer it to every one of the following deities.

एते गन्धपुष्पे ओं विघ्ननाशाय नमः ।

Ete gandha-puṣa Om Vighna-nāśāya namaḥ !

These flower and scent, Om ! to the destroyer of all obstacles ! Hail
(offer to Gaṇeśa).

एते गन्धपुष्पे ओं आदित्यादिनवग्रहेभ्यो नमः ।

Ete gandha-puṣpe Om Ādityādi Navagrahebhyo namaḥ.

These flower and scent, Om ! to the nine planets, Āditya and the
rest ! Hail !

एते गन्धपुष्पे ओं नमो नारायणाय नमः !

Ete gandha-puṣpe Om ! namo Nārāyaṇāya namaḥ.

These flower and scent, Om ! Hail to Nārāyaṇa Hail.

Having thus worshipped in brief, let him bow down reciting the
following Mantra :—

ओं त्रैलोक्यपूजित श्रीमन् सदा विजयवर्धन ।

शान्तिं कुरु गदापाणे नारायण नमोस्तु ते ॥

Om ! Trailokya-pūjita ! Śrīman ! sadā vijaya vardhana !

Śāntim kuru Gadāpāṇe ! Nārāyaṇa ! Namostu Te !

Om ! Adored of the three-worlds ! Lord of Sri ! Always victory increasing ! O wielder
of the club ! grant peace. O Nārāyaṇa ! All hail to Thee !

Having thus finished the brief pūjā, he should proceed to consecrate
the water.

. The general consecration of water

or

SÂMANYA ARGHYA.

The method of general consecration of water is applicable to every pûjâ ; while there are special methods of the same, when particular deities are worshipped. The method briefly consists in sanctifying first the ground, by invoking the lords of the earth ; then placing the Arghya, copper vessel on it, and filling it in slowly with water, reciting certain mantras, and then throwing into it flowers, scent, unhusked rice, Durvâ grass, &c., and lastly, making certain mystical signs and uttering of a Mantra.

First draw a triangle on the ground towards the left hand ; the size of the triangle to depend on the size of the copper arghya vessel to be placed on it: Then consecrate this spot with the following mantras :—

ओं आधाराशक्त्यै नमः Om Âdhâra śaktyai namaḥ, Om ! Hail to the force that sustains the whole cosmos.

ओं कूर्माय नमः Om Kûrmâya namaḥ, Om ! Hail to the force that keeps the worlds in their orbit.

ओं अनन्ताय नमः Om Anantâya namaḥ, Om ! Hail to the endless force !

ओं पृथिव्यै नमः Om Pṛithivyai namaḥ, Om ! Hail to the terrestrial force !

While reciting the above, place with each recitation, flower and unhusked rice on the triangle. Then place on the ground so sanctified, the arghya vessel (the copper Kośâ and Kuśi) uttering फट् Phaṭ. Then fill the arghya vessel with water, uttering नमः namaḥ. Then put in this water, some durvâ grass, unhusked rice, flowers and sandal paste. Then hold the palms of the hand over the water, with fingers bent in the sign called aṅkuśa mûdra and recite.

ओं गङ्गे च यमुने चैव गोदावरि सरस्वति ।

नर्मदे सिन्धु कावेरि जलेऽस्मिन् सन्निधिं कुरु ॥

Om ! Gaṅge ! cha Yamune ! chaiva, Godâvari ! Sarasvati !

Narmado ! Sindhu ! Kâveri ! Jale' smin san-niddhim kuru.

Om ! O Gaṅgâ ! O Yamunâ ! O Godâvari ! O Sarasvati ! O Narmadâ ! O Sindhu ! O Kâveri ! approach and enter this water.

Then show the "Dhenu-mudrâ*" on the water, uttering vaṁ, recite Praṇava (Om) ten times ; and sprinkle the head, as well as the pûjâ ingredients with such water.

ÂSANA SIDDHI.

or The purification of the Seat.

The next thing to do is the sanctifying of the seat, on which the

ॐ अन्योन्याभिमुखा श्लिष्टा कनिष्ठानामिका पुनः ।

तथैव तर्जनीमध्या धेनुमुद्रा प्रकीर्तिता ॥

worshipper sits. It is similar to what has already been described before, in the chapter VI on the Sandhyâ, (pages. 32 and the following.)

Draw a triangle under the âsana, and place on it a flower immersed in sandal paste with the mantra :—

एते गन्धपुष्पे आधारशक्तिकमलासनाय नमः ।

Ete gandha puṣpe Âdhâraśakti kamalâsanâya namaḥ.

These scent and flower to the Lotus Seat, the sustaining Force all Hail !

Then recite—

ओं आसनमन्त्रस्य मेरुपृष्ठ ऋषिः सुतलं छन्दः कूर्मो देवता आसनपरिग्रहे विनियोगः ।

Om ! âsanamantrasya Merupriṣṭha Ṛṣiḥ, Sutalaṁ chhandah, Kûrmo Devatâ, âsana parigrahe viniyogaḥ.

Om ! of the Âsana mantra, the seer is Meru Priṣṭha ; the metre is Sutalam ; the Devatâ is Kûrma ; and its application is in taking the seat.

ओं पृथिव त्वया धृता लोका देवि त्वं विष्णुना धृता । त्वं च धारय मां देवि पवित्रं कुरु चासनम् ॥

Transliteration :—Om Prithvi tvayâ dhritâ lokâ, devi tvam Viṣṇunâ dhritâ, tvam cha dhâraya mām devi, pavitram kuru châsanam.

Translation :—O Earth, all creatures are upheld by thee : O Devi, thou art supported by Viṣṇu ; support me thou O Goddess, and sanctify my seat.

Then let him salute on the left side the Gurus, on the right Gaṇeśa, on the Nadir Ananta ; on the zenith Brahman and in the middle (in front) Nârâyaṇa reciting,

ओं (वामे) गुरुभ्यो नमः Om (vâme) Gurubhyo namaḥ.

Om salutation to all gurus, (on the left.)

ओं (दक्षिणे) गणेशाय नमः Om (Dakṣiṇe) Gaṇeśâya namaḥ.

Om salutation to Gaṇeśa, (on the right.)

ओं ऊर्ध्वे ब्रह्मणे नमः Om (Ūrdhve) Brahmanê namaḥ.

Om salutation to Brahman, on the zenith.

ओं मध्ये नारायणाय नमः Om (Madhye) Nârâyaṇâya namaḥ.

In the middle, Om salutation to Nârâyaṇa.

Reciting these touch the respective sides.

PUSPA SIDDHIH.

. or The purification of flower.

Touching the flowers, recite the following :—

ओं पुष्पे पुष्पे महापुष्पे सुपुष्पे पुष्पसम्भवे ।

पुष्पचयावकीर्णे च हुं फट् स्वाहा ॥ .

Om ! Puṣpe puṣpe mahâ puṣpe, Supuṣpe Puṣpa sambhave.

Puṣpa chayâva kîrṇe cha. Hum Phat. Svâhâ.

Then taking one flower squeeze it with both hands, uttering :—**ॐ रं अस्त्राय फट्** aim rañ aśtrāya Phaṭ.

Then throw the flower to the left side and sprinkle the remaining flowers with a litte water.

DRIVING AWAY OF THE EVIL ELEMENTALS

or *Bhūta apasarpanam*.

Then drive away all evil elementals, by reciting the following :—

ओं अपसरपन्तु ते भूता ये भूता भुवि संस्थिताः ।

ये भूता विघ्नकर्तारस्, ते नश्यन्तु ममाज्ञया ॥

Om ! Apasarpantu te bhutā, Ye bhutā bhuvi saṁsthitāḥ ;
Ye bhutā vighna kartāras Te naśyantu mamājñayā.

• Let all those Elementals go away, the Elementals, that on earth do dwell ; and the Elementals that obstacles raise, may they be destroyed by my command.

Reciting the above, scatter some unhusked rice, on all sides.

CLOSING OF TEN QUARTERS FROM FURTHER ATTACK

or *Dasa-dih-Bandhanam*.

Then strike the earth with the left foot three times, and uttering Phaṭ, clap thrice raising the hands above the head ; and by making “sounds with the fingers” (turi) close all the ten directions to the attack of the insidious.

PURIFICATION OF THE BODILY ELEMENTS

or *Bhūta Śuddhiḥ*.

Then purify the various subtle bodies by reciting the following four mantras :—

ओं भूतशृङ्गाटाच छिरः सुपुम्ना पथेन जीवशिवं परमशिवपदे योजयामि स्वाहा ।

Om Bhūta-śṛṅgātāch chhiraḥ Suṣumnā pathena jīva-śivam Parama-śiva-pade yojayāmi Svāhā !

Om ! Raising the Jīva-monad from the Mulādhāra (lit. Elemental-Mountain), slowly through the Suṣumnā channel of the spinal cord, I unite it with the Supreme Monad in the head. Svāhā.

ओं यं लिङ्गशरीरं शोषय शोषय स्वाहा ।

Om ! Yaṁ Liṅga Śarīram Śoṣaya śoṣaya svāhā.

Om Yaṁ ! dry up, dry up (the impurities of the) Liṅga Body (subtle body), svāhā.

ओं रं सङ्कोचशरीरं दह दह स्वाहा ।

Om ! Raṁ Saṅkochaśarīraṁ dāha dāha svāhā !

Om ! Raṁ ! Burn up, burn up, the body of selfishness, svāhā !

ओं परमशिव सुपुम्नापथेन मूलशृङ्गाटम् उल्लस उल्लस ज्वल ज्वल प्रज्वल प्रज्वल

सोऽहं हंसः स्वाहा ।

Om Parama Śiva suṣumnâ pathena mûla-śṛiṅgâṭam ullasa ullasa, jvala jvala, prajvala prajvala, So' ham, haṁsaḥ, svâhâ.

Om! Supreme Śiva! blow upon, blow upon, inflame, inflame, illumine, illumine (the spiritual spark immersed in the) mountain of matter, So'ham (I am He); Haṁsaḥ (the eternal swan): Svâhâ.

The above is a short method of performing the purification of the various elements of one's body. The fuller method is this. Imagine the Jiva to be in the heart as a flame of light. Take it down to the Kula Kuṇḍalini in the mulâdhâra or sacral plexus, and then uttering so'ham, raise it up through the spinal cord (suṣumnâ) to the top and join it with the supreme Śiva there. In doing so, of course, one has to pass successively through the various chakras that lie between the mulâdhâra and the thousand petalled Lotus or Brain; namely, 1. Mûlâdhâra, 2. Svadhîsthâna, 3. Manipuraka, 4. Anâhata, 5. Viśuddha and sixthly Ajña chakras. Having effected the unity of the Trinity, imagine that all the 24 tattvas have come to latency there. Then perform prâṇâyâma.

PRĀṆĀYĀMA

or Regulation of Breath.

Then perform Prâṇâyama as already taught before. (See p. 33.) Form the mental picture of the deity to be worshipped.

Ganeśa-Pujâ.

The various steps in every pûjâ are (1) Nyâsas, (2) Dhyâna, (3) Offering of upachâras, (4) Japa, (5) Prayer and (6) Praṇâma. First perform the two Nyâsas, that of the fingers and that of the limbs, as taught in before by uttering :—

1. Kara-nyâsa.

1. ओं गां अंगुष्ठाभ्यां नमः Om Gâm anguṣṭhâbhyâm namaḥ.
Om Gâm—salutation to the thumbs.
2. ओं गीं तजनीभ्यां स्वाहा Om Gîm tarjanîbhyâm svâhâ. (Index finger).
3. ओं गूं मध्यमाभ्यां वषट् Om Gûm madhayamâbhyâm vaṣaṭ (middle finger).
4. ओं गें अनामिकाभ्यां हुं Om Gaim anâmikâbhyâm huṁ. (Ring-finger),
5. ओं गौं कनिष्ठिकाभ्यां वौषट् Om Gaum kanîṣṭhikâbhyâm vauṣaṭ. (Little-finger).
6. ओं गः करतलकरपट्टाभ्यां अस्त्राय फट् Om Gaḥ karatala karapriṣṭhâbhyâm astrâya Phaṭ. (Palm and back of hand).

(2) ANGA-NYÂSA

or assignment of bodily members.

1. गां हृदयाय नमः Gaim Hridayâya namaḥ.
2. गीं शिरसे स्वाहा Gîm Śirase svâhâ.
3. गूं शिखायै वषट् Gûm Śikhâyai vaṣaṭ.

4. गैं कवचाय हुम् Gaiṁ Kavachāya Huṁ.
5. गौं नेत्रत्रयाय वैषट् Gauṁ netratrayāya vaiṣaṭ.
6. गः अस्त्राय फट् Gaḥ astrāya phaṭ.

It will help the student to remember, if he knows that the first letter of the mantra, in the two nyāsas, is taken from the name of the deity: and then add to it the long vowels and the anusvāra (nasal), thus in the case of Gaṇeśa, the letter ग is taken, in the case of Śiva, the letter श and so on.

(3) DHYĀNA

or *Mental Picture making.*

Then form a mental picture of Gaṇeśa while reciting the following mantra, which gives the description of the form of the deva.

ओं खर्व्वं स्थूलतनुं गजेन्द्रवदनं लम्बोदरं सुन्दरं,
 प्रस्यन्दन्मदगन्धलुब्धमधुपव्यालोलगण्डस्थलम् ।
 दन्ताघातविदारितारिरुधिरैः सिन्दूरशोभाकरं,
 वन्दे शैलसुतासुतं गणपतिं सिद्धिप्रदं कर्मसु ॥

Om! kharvam sthūlatanum gajendra vadanam lambodaram sundaram,

Prasyandan-mada-gaudha-lubhdha-madhupa-vyāloḷa-gaṇḍasthālam.

Dāntāghāta vidāritāri-rudhiraiḥ sindūra śobhākaram,

Vande śaila-sutā-sutam Gaṇapatim siddhi pradam karmasu.

Word meaning :—खर्व्वं—short statured, स्थूलतनुं—stout bodied, गजेन्द्रवदनं—elephant faced, लम्बोदरं—of protuberant body or belly, सुन्दरं—beautiful, प्रस्यन्दम्—flowing out, मद—lehor, गन्ध—fragrance, sweet smell, लुब्ध—entrapped, enamoured, captivated, मधुप—bees, व्यालोल—shaking about, moving about, गण्डस्थलम्—staying in the cheeks, whose cheeks are surrounded by swarms of bees attracted by the sweet scented exudation from his temples, दन्ताघात—blow of the tusks, विदारित-अरि—pierced his enemies, रुधिरैः—by blood, सिन्दूर—vermilion, शोभाकरं—beautified, वन्दे—I bow, शैल-सुता-सुतं—the son of the daughter of Himālaya; Pārvati's son, गणपतिं—The Lord of Hosts, सिद्धिप्रदं—The giver of success, कर्मसु—In undertakings.

Translation.—I salute Ganeśa, the son of Pārvati, the giver of success in all undertakings, who is of short stature, stout body, elephantface, protuberant belly, and is beautiful; whose cheeks are surrounded by swarms of bees attracted by the sweet-scented exudation from his temples; the blood of his enemies pierced by his tusks adds the magnificent vermilion color to his forehead.

(4) Upachāra-Offering.

Having thus pictured the Deity in his heart, offer to this luminous image mental Pujā (worship). Then taking a flower in the hand, project this mental figure on the flower and place it on a flat copper plate used

for worship. This flower now forms the external representation of Gaṇeśa and external pūjā is offered to it. Thus:—

एतत् पाद्यं ओं गणेशाय नमः Etat pādyaṁ oṁ Gaṇeśāya namaḥ. This pādya (water for washing the feet) I offer to Gaṇeśa. Salutation (Put a little water on the Symbolic flower).

इदमर्घ्यं ओं गणेशाय नमः Idam arghyaṁ oṁ Gaṇeśāya namaḥ.

This arghya to Gaṇeśa. Salutation.

इदं आचमनीयं ओं गणेशाय नमः Idam āchamanīyam &c. This āchamaniya (water) to Gaṇeśa. Salutation.

एष गन्धः, &c., eṣa gendhaḥ, &c. This scent, &c.

एतत् पुष्पं, &c. etat puṣpaṁ, &c. This flower, &c.

एष धूपः, &c., eṣa dhūpaḥ, &c. This dhupa, &c.

एष दीपः, &c., eṣa dīpaḥ, &c. This lamp, &c.

एतन्नैवेद्यं, &c., etan naivedyam, &c. This food, &c.

इदं पानार्थं जलं, &c., Idam pânārthaṁ jalam, &c. This drinking water, &c.,

इदं पुनराचमनीयं &c., Idam punar āchamanīyam, &c. This water for rinsing the mouth again, &c.

एतत् ताम्बूलं, &c. Etat tâmbûlam, &c. This betel leaf, &c.

(The word *etcetra* above means Om Gaṇeśāya namaḥ which is to be added to the end of the above sentences.)

This is the tenfold *upachâra* or offerings; of course, flowers and water should always be offered. Other offerings like dhūpa, light, &c., are generally replaced by water.

(5) Japa.

Having thus performed the pūja, one should repeat the mantra of Gaṇeśa, one hundred and eight times. The mantra is **ओं गणेशाय नमः** Om Gaṇeśāya namaḥ. Another mantra of Gaṇeśa is :—**ओं श्रीं ह्रीं क्लीं ग्लौं गं गणपतये वर वरद सर्वजनम् मे वशमानय ठः ठः ।** Om Śrīm Hrīm, klīm, Glaum Gam Gaṇa-pataye vara varada sarva janam me vaśamānaya ṭhaḥ ṭhaḥ.

(6) Prayer.

Then offer the following prayer :—

ओं देवेन्द्र मौलि मन्दार मकरन्द कणारुणाः ।

विघ्नं हरन्तु हेरम्ब चरणाम्बुज रेणवः ॥

Om devendra mauḷi mandâra makaranda kaṇârūṇāḥ

Vighnam harantu Heramba charaṇâmbuja reṇavaḥ.

Translation.—May the dust of the Lotus feet of Gaṇeśa destroy all obstacles—that luminous dust which is mixed with the pollen of the Heavenly flower fallen from the crown of the Lord of the Devas [Indra] when he bowed to him.

(7) Bow or Praṇāma.

Then finish the pūjā with the following praṇāma :—

ओं एकदन्तं महाकायं लम्बोदरं गजाननम् ।

विघ्ननाशकं देवं हेरम्बं प्रणमाम्यहम् ॥

Om ekadantam mahākāyam lambodaram gajānanam ;

Vighna nāśakaram devam Herambam praṇamāmyaham.

Translation. I bow to Heramba the Deity who is destroyer of all obstacles, elephant faced, one tusked, big bodied, and protuberant belled.

Sūrya Pūjā.

Perform then the pūjā of the Sun in a manner similar to that of Ganeśa, i. e., perform—

(1) Karanyāsa, (2) aṅganyāsa, (3) dhyāna, (4) Offering of the ten upacharas, padya, arghya, &c. (5) Japa of the mantra of the deity, (6) Prārthana or prayer, and (7) praṇāma or Salutation.

The dhyāna of Sūrya is performed by the following which describes the mental picture to be formed.

ओं रक्ताम्बुजासनमशेषगुणैकसिन्धुं,

भानुं समस्तजगतामधिपं भजामि ।

पद्मद्वयाभयवरं दधत्तं कराब्जै-

माणिक्यमौलिमरुणाङ्गरुचिं त्रिनेत्रम् ॥

Om raktāmbujāsanaśeṣa guṇaika sindhum,

Bhānum samasta jagatāmadhipam bhajāmi ;

Padma dvayābhaya varam dadhatam karābjai,

Māṇikya mauli maruṇaṅga ruchim trinetrām.

Word meaning :—रक्त-अम्बुज=Red-lotus, आसनम्=seat, रक्ताम्बुजासनम्=who is seated on a red lotus, अशेष=Infinite, गुण=auspicious qualities, एक=only, सिन्धु=ocean, अशेषगुणैकसिन्धुं=who is the ocean of infinite good qualities, भानुं=the sun, समस्तजगतां=of all worlds, अधिपं=Lord, भजामि=I worship, पद्मद्वय=two lotuses, अभयवरं=the boon and protection (lit. fearlessness), दधत्तं=holding, कराब्जै=By lotus-like hands, माणिक्य=Jewels, मौलिं=crown, मरुणाङ्गरुचिं=whose rays are pleasant, त्रिनेत्रम्=who has three eyes.

Translation :—I worship the Sun, the presiding lord of all worlds, who is seated on a red lotus and is the ocean of infinite auspicious qualities. Whose four hands hold two lotuses, one in each hand ; and the other two are raised in the form of giving boon and protection to his worshippers ; whose crown is bedecked with jewels, whose rays are pleasant and who has three eyes.

Note.—Offer red sandal and bilva leaf to the Sun.

The mantra of Sūrya is ओं सूर्याय नमः Om Sūryāya namaḥ

The nyāsas of Sūrya may be done by affixing merely ओं also, exactly as in pp. 142 and 143. Another mantra of Sūrya is ओं वृषिः सूर्य आदित्यः (T. A. xxxvii. 1. 1). Om ghr̥ṣiḥ sūrya ādityaḥ.

Word meaning :—वृषिः=refulgent, सूर्यः=The Creator, आदित्यः=the Lord of Infinity.

Translation :—The Lord of Infinity is the refulgent Creator.

Devî Pūjā.

In a similar way he should worship Durgā.

The mantra is ओं ह्रीं दुर्गायै नमः Om Hrim Dum Durgāyai namaḥ.

The Nyāsas are performed by the mantras ह्रीं ओं ह्रीं दुन्दुर्गायै ऋगुष्मायै नमः &c.

The syllable is ह् hra ; which is successively changed to ह्रीं ह्रीं ह्रौं ह्रौं ह्रौं and ह्रौं before the various fingers and limbs.

The Dhyāna mantra is—

सिंहस्था शशिशेखरा मरकतप्रख्यैश्चतुर्भिर्भुजैः
शङ्खचक्रधनुःशराश्च दधती नेत्रैस्त्रिभिः शोभिता ।
आमुक्ताङ्गदहारकङ्कणरत्नकाञ्चीववणन् नूपुरा
दुर्गा दुर्गतिहारिणी भवतु नो रत्नोल्लासत् कुण्डला ॥

Simhasthâ śaśiśekharaḥ marakata prakhyais̥ chaturbhir bhujaib̥,
Śaṅkhaṇ chakra dhanuḥ śarāṇścha dadhati netrais̥ tribhiḥ śobhitâ ;
Āmuktâṅgada hâra kaṅkaṇa raṇat kâñchî kvanan nūpurâ,
Durgâ durgati hâriṇî bhavatu no ratnollasat kuṇḍalâ.

Translation.—May the goddess Durgâ, whose earrings sparkle with gems, who is seated on a lion, and is crowned with the moon, whose four arms resembling emerald, hold in them the conch shell, discus, bow and arrow, and who has three eyes, whose necklace and bracelet emit sweet sound along with the girdle zone, and whose anklets are adorned with small tinkling bells, be the remover of miseries.

Or, one may repeat the following :—

सिंहस्कन्धसमारूढान्नालङ्कारभूषिताम् ।
चतुर्भुजाम्महादेवीन्नागयज्ञोपवीतिनीम् ॥ १ ॥
रक्तवस्त्रपरीधानाम्बालार्कसदृशीतनुम् ।
नारदाद्यैर्मुनिगणैः सेविताम्भवगेहिनीम् ॥ २ ॥
त्रिवलीवलयोपेतनाभिनालसुवेशिनीम् ।
रत्नद्वीपे महाद्वीपे सिंहासनसमन्विते ॥
प्रफुल्लकमलारूढान्ध्यायेत्ताम्भवगेहिनीम् ॥ ३ ॥

Śiva Pūjā.

Then he should offer pūjā to Śiva similarly. The mantra is ओं नमः शिवाय नमः । Om namaḥ Śivāya namaḥ.

The Dhyāna mantra is :—

ओं ध्यायेत् नित्यं महेशं रजतगिरिनिभं चारुचन्द्रावतंसम् ।
रत्नाकल्पोज्ज्वलाङ्गं परशुमृगवराभीतिहस्तं प्रसन्नम् ॥

पद्मासीनं समन्तात् स्तुतममरगणैर्व्याघ्रकृत्तिं वसानम् ।

विश्वाद्यं विश्वबीजं निखिलभयहरं पञ्चवक्त्रं त्रिनेत्रम् ॥

Om ! Dhayāyet nityam Maheśam rajata-giri nibham châruchandrâ vatamsam. Ratnâ kalpojjvalâṅgam paraśu mrigavarâ bhiti hastam prasannam. Padmâsinam samantât stutam amaraganair vyâghra-krittim vasâpam. Viśvâdyam viśva bîjam nikhila-bhaya-haram pañcha vaktram tri-netram.

Word meaning :—*ध्यायेत्*=Let him meditate, *नित्यं*=always, *महेशं*=the Great Lord, *रजतं*=silver, *गिरि*=mountain, *निभं*=brilliant, Refulgent as a silver hill. *चारु*=beautiful, *चन्द्र*=moon. *अवतंसं*=ornament or crest-jewel, adorned with, decked with the beautiful moon as crest-jewel, *रत्न* jewel, *आकल्प*=like, *उज्ज्वलाङ्गं*=whose body is shining, *परशु*=axe, *सृग*=antelope, *वर*=boon, *अभीति*=protection, *हस्तं*=hand, whose hands shower boon and protection, *प्रसन्नम्*=happy, *पद्मासीनं*=seated in lotus posture, *समन्तात्*=on all sides, *स्तुतम्*=being praised, *अमरगणैः*=by hosts of gods, *व्याघ्रकृत्तिं*=skin of the tiger, *वसानम्*=dress, *विश्वाद्यं*=who is the beginning of the world, *विश्वबीजं*=who is the seed of the world, *निखिलभयहरं*=who is the destroyer of all fears, *पञ्चवक्त्रं*=who has five faces, *त्रिनेत्रम्*=who has three eyes.

Translation.—Let him always meditate on the mighty Lord whose body is as white as a silver mountain, whose head jewel is a beautiful crescent, whose limbs are refulgent as if adorned with gems, and who holds in his two hands an axe, and an antelope, and whose other two hands shower boon and protection [on his votaries.] Who is seated in the Lotus posture and who is on all sides surrounded by a host of immortals, who chant his praises, and whose dress is the skin of a tiger, who is the beginning of the Universe and its seed, who is destroyer of manifold fears, who is five faced and has three eyes.

Brief Pâjâ.

Then he should offer the brief pâjâ to all devas by the following :—

ओं एते गन्धपुष्पे ओं शिवादिपञ्चदेवताभ्यो नमः ।

Om Ete gandha puspe Om ! Śivâdi Pañcha devatâbhyo namaḥ.

These scent and flower Om ! to Śiva and the rest—the Five Devatâs all Hail.

एते गन्धपुष्पे ओं आदित्यादिनवग्रहेभ्यो नमः ।

Ete gandha puspe Om ! Âdityâdi nava grahebhyo namaḥ.

These scent and flower Om ! to the Sun and the rest—the Nine Planets—namaḥ.

एते गन्धपुष्पे ओं इंद्रादि दशदिक्पालेभ्यो नमः ।

Ete gandha puspe Om ! Indrâdi daśa dîkpalâbhyo namaḥ.

These scent and flower Om ! to Indra and the rest—the ten Wardens of the Quarters—
Namaḥ.

एते गन्धपुष्पे ओं सर्वेभ्यो देवेभ्यो नमः ।

Ete gandha puspe Om sarvebhyo devebhyo namaḥ.

These scent and flower Om to all Devis, namaḥ.

एते गन्धपुष्पे ओं सर्वाभ्यो देवीभ्यो नमः ।

Ete gandha puspe Om ! Sarvâbhyo Devîbhyo namaḥ.

The scent and flower Om ! to all Devis, namaḥ.

एते गन्धपुष्पे ओं गुरवे नमः ।

Ete gandha puspe Om Gurave namaḥ.

These scent and flower Om to Guru Hail.

Offer a flower immersed in sandal paste each time, while reciting the above.

Nârâyana Pujâ.

After all these preliminary pujâs now enter into the essential puja, that of Viṣṇu called Nârâyana. Like all the previous pujâs, it also consists of (1) Karanyâsa (2) aṅga nyâsa (3) Dhyâna, (4) Viśeṣa Arghya, (5) Offerings of the ten Upachâras (6) Japa (7) Prayer (8) Praṇama. The special point is the second sanctifying of water called viśeṣa arghya.

Kara Nyâsa.

नां अङ्गुष्ठाभ्यां नमः Nâm aṅguṣṭhâbhyâm namaḥ.

नीं तर्जनीभ्यां स्वाहा Nîm tarjanîbhyâm svâhâ &c., &c., (with नूं, नें, नौ नः)

Aṅga Nyâsa.

नां हृदयाय नमः nâm hridayâya namaḥ.

नीं शिरसे स्वाहा nîm śirase svâhâ &c., &c.,

Guru Praṇâma.

On the left.

ओं गुरुभ्यो नमः Om Gurubhyo namaḥ.

ओं परमगुरुभ्यो नमः Om Parama Gurubhyo namaḥ.

ओं परापरगुरुभ्यो नमः Om Parâpara Gurubhyo namaḥ.

ओं परमेश्वरगुरुभ्यो नमः Om Parameṣṭhi Gurubhyo namaḥ.

Then salute on the right side.

ओं गणेशाय नमः Om Gaṇeśâya namaḥ.

Then salute in front the Iṣṭa-devatâ.

ओं नारायणाय नमः Om Nârâyāṇāya namaḥ.

Dhyâna.

Then form the mental picture of Nârâyana, as described in the following mantra, with a flower in hand, with Kûrma Mudrâ.

ओं धेयः सदा सवितृमण्डलमध्यवर्त्ती ।

नारायणः सरसिजासनसन्निविष्टः ॥

केयूरवान् कनककुण्डलवान् किरीटी ।

हारी हिरण्मयवपुर्धृत् शङ्खचक्रः ॥

Om ! Dheyah sadâ savitri maṇḍala madhya vartî

Nârâyanaḥ sarasijâsana san niviṣṭhaḥ.

Keyûravân kanaka kuṇḍalavân kirtîti.

Hâri hiraṇmaya vapur dhritah śaṅkha cakrah.

Word meaning :—**धेयः** = should be meditated upon, **सदा** = always, **सवितृ** = the sun, **मण्डल** = the orb, **मध्य** = middle, **वर्ती** = dwelling, **savitri maṇḍala madhya vartin** means He who dwells in the midst of the solar orb, **नारायणः** = the saviour (ayana) or goal of men (nara) or the spirit moving (ayana) over the waters (nârâ), **सरसिज** = lotus, (lit.) born-in-the-tank, **आसन** = seat, lotus-seated, sitting in the lotus posture, **सन्निविष्टः** = seated firmly, **केयूर-वान्** = having the armlet, **कनक** = gold, **कुण्डलवान्** = having the ear-ring, **किरीटी** = having the diadem-crown, **हारी** = the Saviour, **हिरण्य-वपुः** = golden body, **धृतः** = holding, **शङ्ख** = conch, **चक्रः** = discus.

Translation :—Nârâyana should always be meditated upon as in the midst of the Solar orb, seated on a lotus, decked with armlet, golden ear rings and diadem crown. The Saviour, Golden bodied, holding conch and discus.

After such meditation, put the flower which was kept in the hand with Kûrma Mudrâ on one's own head, identifying himself with the deity.

Then offer mental upachâras.

Then consecrate the Special Arghya.

Special Arghya.

The method of establishing Viśeṣa Arghya is as follows :—On one's left make a triangle, circumscribe round it a circle, around the circle make a square. On this place a brass tripod : and on it a hollow conch shell. The water is to be placed in this shell. Before placing the tripod, sanctify the square by offering scent and unhusked rice, repeating : **ओं आधारशक्त्यै नमः** **ओं अनन्ताय नमः** **ओं कूर्माय नमः** Om âdhâraśaktyai namaḥ. Om Anantâya namaḥ. Om Kûrmâya namaḥ. Then place the tripod on the sanctified ground. Then wash the conch with uttering **नमः** namaḥ ; and place it on the tripod.

Then fill three-fourths of the shell with water, and sanctify the ground, the tripod and the conch shell by the following three mantras respectively :—

ओं वह्निमण्डलाय दशकलात्मने नमः । इति त्रिपादिकायाम् ।

Om ! vahnimaṇḍalâya daśakalâtmane namaḥ.

Om ! to that who has ten kalâs to the orb of Fire, Hail.

ओम् अर्कमण्डलाय द्वादशकलात्मने नमः । इति शङ्खे ।

Om Arka maṇḍalâya dvâdaśa kalâtmane namaḥ.

Om ! To the sphere of the Sun consisting of 12 kalâs, Hail.

— ओम् सोममण्डलाय षोडशकलात्मने नमः । इति जले ।

Om Soma maṇḍalâya ṣoḍaśa kalâtmane namaḥ.

Om ! to the Lunar Orb, consisting of 16 kalâs, Hail.

Then put some durvâ grass, unhusked rice, scent, flowers, &c., in the water of the conch, and showing dhenu mudrâ, repeat ॐ Om eight times ; and invoke the streams by "Gaṅge cha Yamune, &c." (page 139, and sprinkle a little of this water on one's own head and on the Pūjā ingredients. This is the special Arhgya water.

Second Dhyāna.

Then again meditate on Nārāyaṇa. And offer a flower to the Śaḷagrāma after mental projection of the picture of Nārāyaṇa on such flower. This flower is now the symbol to whom offerings are made.

Upachāra offerings.

Then offer the ten upachāras as before.

Japa.

Then after having again performed Kara and Aṅga Nyāsas ; perform the silent repetition of the Mantra at least 108 times. The mantra is ॐ नमो नारायणाय Om namo Nārāyaṇāya.

After finishing the Japa, recite :—

ॐ गुह्यातिगुह्यगोप्ता त्वं गृहाणास्मत्कृतं जपम् ।

सिद्धिर्भवतु मे देव त्वत्प्रसादात् महेश्वर ॥

Om, Guhyāti guhya goptā tvam grihāṇ āsmat kṛitam japam,

Siddhir bhavatu me Deva tvat prasādāt Maheśvara.

Translation :—Om, Thou, the Protector of the secret of Great secrets, accept the Japa performed by us. O Deva, O Maheśvara, by Thy grace, may success be mine.

Prayer.

Then offer the following prayer :—

ॐ मन्त्रहीनं क्रियाहीनं भक्तिहीनं जनार्दन ।

यत् पूजितं मया देव परिपूर्णं तदस्तु मे ।

Om, Mantra hīnam kriyāhīnam bhaktihīnam Janārdana

Yat pūjitam mayādeva paripūrṇam tadastu me.

Translation :—Whatever shortcomings there may be in this pūjā, whether defects of mantras or defects of rituals, or defects in devotion, may all that become remedied, O Sifter of men !

Pranāma.

Then finish the Pūjā with the following salutation mantras :—

ॐ नमो ब्रह्मण्य देवाय गोब्राह्मणहिताय च ।

जगद्धिताय कृष्णाय गोविन्दाय नमो नमः ॥

Om ! Namō Brahmanya devāya go Brāhmaṇa hitāya cha,
Jagad Dhitāya Kṛiṣṇāya govindāya namo namaḥ.

Translation :—Om ! Salutation to the Brahmanya-Deva, to the well-wisher of the worlds (Go) and Sages (Brāhmaṇa), to the well-wisher of the whole Universe, to Kṛiṣṇa, to Govinda, all Hail, all Hail.

ओं कायेन वाचा मनसेन्द्रियैर्वा

बुद्ध्यात्मना वानुसृतः स्वभावात् ।

करोमि यद्यत्सकलं परस्मै

नारायणायेति समर्पयामि ॥

• Om Kâyena vâchâ manasendriyair vâ
Buddhy âtmanâ vâ nusritaḥ svabhâvat.
Karomi yad yat sakalam parasmai.
Nârâyaṇayeti samarpayâmi.

Om! Whatever I do with body, speech, mind or senses, or with Buddhi or Âtman, or whatever is automatically done by nature—all that I offer to the Supreme Nârâyaṇa.

प्रमादात्कुर्वतां कर्म प्रच्यवेताध्वरेषु यत् ।

स्मरणादेवं तद्विष्णोः सम्पूर्णं स्यादिति स्मृतिः ॥

यस्य स्मृत्या च नामोक्त्या तपोयज्ञक्रियादिषु ।

न्यूनं सम्पूर्णतां याति सद्यो वन्दे तमच्युतम् ॥

Pramâdât kurvatâm karma prachyavetâdhvareṣu yat
Smaranâdeva tad Viṣṇoḥ sampûrṇam syâditi smṛitiḥ.
Yasya smṛityâ cha nâmoktyâ tapo yajña kriyâdiṣu
Nyûnam sampûrṇatâm yâti sadyo vande tam achyutam.

“Whatever defects occur in any ceremony through oversight or carelessness, they all become rectified by remembering Viṣṇu”—so declare the Scriptures.

• “I praise that Eternal Lord, by remembering whom and uttering whose name, all deficiencies are supplied in every sacrifice and ceremony.”

CHAPTER XIII.

THE ŚIVA PŪJÂ.

Sitting on a pure seat, first perform the âchamana (p. 13 and 44). Then offer arghyam to the Solar Logos with the mantra ओं नमो विवस्वते ब्रह्मन् भास्वते विष्णुतेजसे, जगत्सवित्रे शुचये सवित्रे कर्मेदायिने । इदमर्घ्यं ओं नमो भगवते श्री-सूर्याय नमः

Common Arghya.

Then sanctify water as taught before. (Make the clay Liṅgam if so inclined) see note at the end of the chapter.

Kara nyâsas.

ओं अंगुष्ठाभ्यां नमः &c. Or with शॉ, शीं &c. Or with the letters of ओं नमः शिवाय as, ओं हृदयाय नमः, नँ शिरसे स्वाहाः; सं शिखायै वषट्, शिँ कवचाय हुम् ; वाँ नेत्रत्रयाय वौषट्, यः कर्तव्यपृष्ठाभ्यां फट् ।

Guru Pañkti salutation.

Then salute all Gurus as taught before.

Left. ओं गुरुभ्यो नमः । ओं परमगुरुभ्यो नमः । Right. ओं परापरगुरुभ्यो नमः Front
ओं गणेशाय नमः । ओं नमः शिवाय नमः ।

Dhyāna.

Then meditate on Śiva and form as clear a mental image as possible.
The dhyāna mantra has been taught before.

ओं ध्यायेन्नित्यं महेशं रजतगिरिनिभं चारुचन्द्रावतंसम्

Mental Pūjā.

Then offer mental pūjā to the Deity.

Specific or Viśeṣa Arghya.

Then establish the specific arghya in a conch shell, as taught before.

Note :—Perform invocation if clay liṅgam is worshipped, see note.

Pūjā.

Then offer the Ten Upachâras, —

- (१) एतत् पाद्यं ओं नमः शिवाय नमः ।
- (२) इदमर्घ्यम् ओं नमः शिवाय नमः ।
- (३) इदमाचमनीयम् ओं नमः शिवाय नमः ।
- (४) इदं स्नानीयम् ओं नमः शिवाय नमः ।
- (५) इदम् पुनराचमनीयम् ओं नमः शिवाय नमः ।
- (६) एषः गन्धः ओं नमः शिवाय नमः ।
- (७) एतत् पुष्पम् ओं नमः शिवाय नमः ।
- (८) एतद् बिल्वपत्रम् ओं नमः शिवाय नमः ।
- (९) एषः धूपः ओं नमः शिवाय नमः ।
- (१०) एषः दीपः ओं नमः शिवाय नमः ।
- (११) एतन्नैवेद्यम् ओं नमः शिवाय नमः ।
- (१२) इदम् पुनराचमनीयम् ओं नमः शिवाय नमः ।
- (१३) एतत् ताम्बूलं ओं नमः शिवाय नमः ।

The Pūjā of the Eight Forms of Śiva.

Then give offerings of scent and flower to the eight forms of Śiva presiding over the eight quarters.

East पूर्वस्यां, एते गन्धपुष्पे ओं शर्वाय क्षितिमूर्तये नमः । Sarva—Earth.

N.-E ईशाने, ओं भवाय जलमूर्तये नमः । Bhava—Water.

North उत्तरस्याम्, ओं रुद्राय अग्निमूर्तये नमः । Rudra—Fire.

N.-W. वायुकोणे, ओं उग्राय वायुमूर्त्ये नमः Ugra—Air.

West पश्चिमस्यां, ओं भीमाय आकाशमूर्त्ये नमः । Bhîma—Ākāśa.

S.-W. नैऋते, ओं पशुपतये यजमानमूर्त्ये नमः । Paśupati—Yajamāna.

South दक्षिणस्यां, ओं ईशानाय सूर्यमूर्त्ये नमः । Īśāna—Sun.

S.-E. अग्निकोणे, ओं महादेवाय सोममूर्त्ये नमः । Mahādeva—Moon.

• Middle मध्ये, ओं नन्दिने नमः; ओं भृंगिणे नमः; ओं क्षेत्रपालाय नमः; ओं वामदेवाय नमः ।

Japa.

Then perform japa of the mantra ओं नमः शिवाय नमः ।

Samarpana.

Then finish the japa by the following Mantra :

गुह्यातिगुह्यगोप्ता त्वं, गृहाणास्मत्कृतं जपम् ।

सिद्धिर्भवतु मे देव त्वत्प्रसादान् महेश्वर ॥

Prayāma.

Then offer salutation reciting :

नमस्तुभ्यं विरूपाक्ष नमस्ते दिव्यचक्षुसे ।

नमः पिनाकहस्ताय वज्रहस्ताय वै नमः ॥

Namas tubhyam Virûpākṣa Namaste divya chakṣuṣe,
Namaḥ pināka hastāya Vajra hastāya vai namaḥ.

• All hail to Thee O Oblique Eyed ; Hail O Divine Eyed one to Thee !
Salutation to Thee that bearest the Trident ! Verily all hail who holds the thunderbolt.

नमस्ते शूलहस्ताय दण्डपाशासिपाणये ।

नमस्त्रैलोक्यनाथाय भूतानां पतये नमः ॥

Namaste śûla hastāya Daṇḍa pāśāsipāṇaye,
Namas Tailokya nāthāya Bhūtānām pataye namaḥ.

• All Hail to Thee who holds the Lance, The sceptre, noose and sword in hands All hail to the Lord of the three worlds Salutation to the Lord of all Beings.

ओं नमः शिवाय शान्ताय कारणत्रयहेतवे ।

निवेदयामि चात्मानं त्वं गतिः परमेश्वर ! ॥

Om Namaḥ Sivāya śāntāya kāraṇatraya hetave,
Nivedayāmi chātmanam Tvam gatiḥ paramēśvara,

Om ! Om Salutation to Śiva the Peaceful, The Cause of the Three Causes. I offer myself to Thee, O Lord Thou art my goal and end, O God.

Finishing the Pūjā.

Then after making the sound of नं नं नं, finish the pūjā by asking forgiveness of sins and faults.

आवाहनं न जानामि नैव जानामि पूजनम् । .

विसर्जनं न जानामि क्षमस्व परमेश्वर ! ॥

"I do not know how to invoke, nor how to worship, nor how to bid Thee farewell, pardon my delinquencies, O Lord!"

Note.

If Pâjâ is to be offered to an extemporised clay image of Siva (the Lingam); then the following procedure should be observed :—

After making the sârnânya arghya ; take a small lump of pure clay with the mantra ओं हराय नमः Om Harâya namaḥ. Make a Liṅgam of it and wash it with the mantra ओं महेश्वराय नमः Om mahēśvarâya namaḥ, and place it facing north on an entire untorn bilva leaf. Then bathe it with water uttering : इदम् स्नानीयं ओं पशुपतये नमः idam snâniyam Om Paśu-pataye namaḥ. Then perform the vitalisation of the image by saying ओं शूलपाण्ये इह सुप्रतिष्ठितो भव Om Śûlapâṇe iha supratisthito bhava.

Then perform the Nyâsa, &c., as told above. After establishing the specific arghya, address the following invocation :—

ओं पिनाकधृक् इहागच्छ आगच्छ Om Pinâkadhrîk ihâgachchha âgachchha
O holder of Pinâka, come hither, come.

इह तिष्ठ तिष्ठ iha tiṣṭha, tiṣṭha, stay here stay.

अत्र अधिष्ठानं कुरु atra adhiṣṭhânam kuru, preside here.

मम पूजां गृहाण mama pûjâm grihâṇa, accept my puja.

Then offer pâdya, &c., first having recited with folded hands :

स्थां स्थां स्थिरोभव यावत् पूजां करोम्यहम् ।

Sthâm Sthim, Stay here so long as I offer Thee pûjâ.

CHAPTER XIV.

MID-DAY DUTIES.

From noon till 1-30 p. m. is the proper time to perform the Mid-day duties. They consist of (1) Deva-Yajña or the offering to fire, called also Homa, or Viśva offering, (2) Bhûta-Yajña or Bali karma, (3) Manuṣya Yajña or feeding of the guest, (4) Pitri-Yajña or the daily Śrâddha, (5) Go-grâsa-dâna or giving mouthful of cooked food to the cow, and (6) Bhojanam, or taking one's own food. The fifth mahâ yajña, namely, the Brahma-yajña is generally performed before the noon : or even after, and therefore is not mentioned here along with the other four mentioned above.

It is not possible to give full details of these ceremonies here, all that we can do is to give a brief account of them.

THE SANCTIFICATION OF FIRE.

(1) Erection of Fire-altar and consecration ceremony:—The practitioner whether a student or a householder should set apart a particular place in which perpetual fire should be kept burning. The fire-pit (or kund) or the fire altar (or sthāṇḍila) should be prepared according to the rules laid down in the particular śākhā to which one belongs. Any good priest would be able to make this for him. For the ordinary homa of the householder, if the digging of the pit be not convenient, a fire altar may be erected on a piece of ground 18 inches square and a little raised from the general level. Fire should be brought from the house of a Brāhmaṇa, and placed on this altar. The consecration of fire is one which should generally be performed by a priest. If no priest be available one may do it himself in the abridged form here given. Place the fire on the altar and look at it and sanctify it with the mūla mantra uttering the word *vaṁsat* : then utter the mantra हुं फट् क्रव्यादिभ्यो नमः *hum phaṭ kravyādebhyo namaḥ*. Then recite the following mantras:—

ॐ वह्नेर्योगपीठाय नमः Om Vahner yoga-piṭhâya namaḥ.

ॐ वामायै नमः Om Vâmâyai namaḥ.

ॐ ज्येष्ठायै नमः Om Jyesthâyai namaḥ.

ॐ रौद्रै नमः Om Raudryai namah.

श्रीं अम्बिकायै नमः Om Ambikâyai namaḥ.

With the last four mantras, the four sides of the altar should be sanctified. Then having meditated on the fire, recite the following mantras :—

ह्रीं वह्निमूर्तये नमः Hrīm vahnī-mūrttaye namaḥ; and salute the fire by bowing down.

ॐ वह्निचैतन्याय नमः Vam-vahni-chaitanyâya namah.

With this mantra he should endow the fire with consciousness.

Then he should lighten the fire by the following mantra :—

ॐ चित् पिङ्गल हन हन दह दह पच पच सर्व ज्ञापय ज्ञापय स्वाहा

Om ! chit piṅgala hana, daha daha, pacha pacha, sarvam jñāpaya
svāhā.

Then let him stand saluting the fire reciting the following mantra :—

अग्निं प्रज्वलितं वन्दे जातवेदं हुताशनम् ।

सुवर्णवर्णममलं समिद्धं विश्वतो मुखम् ॥

Agnim prajvalitam vande jâta-vedam hutâśanam.

Suvarṇa-varṇam amalam samiddham viśvatomukham.

"I bow to the adorable Agni who knows all, who is of golden color, pure and facing all quarters."

Then he should name the fire with the following:—

अग्ने त्वं अमुक देवता नमामसि

Agne tvam (amuka) devatâ nâmâsi. (The particular name to be given to the fire must be learned from one's family priest).

(2) *Homa.*

Then meditate upon the three nâdis—idâ, piñgalâ and suṣumnâ, as situated on the right, left and the middle of one's body and commence Homa or pouring in of offerings into the fire. The Fire-Devatâ should be pictured as a being of great refulgence : and those upachâras which are offered in pûjâ to the Iṣṭa devatâ are now to be offered in the fire, thinking that one's Iṣṭa is present there in fire to receive the offerings. Then reciting the following mantra, invoke the fire :—

ओं वैश्वानर जातवेद इहावह लोहिताक्ष सर्वकर्माणि साधय स्वाहा

Om Vaiśvânara Jâtaveda ihâvaha Lohitâkṣa sarva karmâṇi sâdhaya svâhâ.

O Lord of all men ! Omniscient ! Come here, Thou with red eyes ! and accomplish all my work.

Then offer arghya, &c., upachâras to the fire, as offered in the pûjâ.

After the pûjâ of fire recite :—

ओं अग्नेर्हिरण्यदिसप्तजिह्वाभ्यो नमः ।

Om ! Agner Hiraṇyâdi sapta jihvâbhyo namaḥ. (Om salutations to the seven tongues of Agni, called golden, &c.).

ओं सहस्रार्चिषे हृदयाय नमः ।

Om ! sahasrârchīṣe hridayâ namaḥ. (Om ! adoration to the thousand rayed One : adoration to the heart, namaḥ).

With the same mantra make offerings to the other five members as in *sandhyâ*, viz., to śirasa, śikhâ, Kavacha, netratraya, and kara-tala-kara-prīṣṭha. (see page 61). Or merely say :—Om ! sahasrârchīṣe Haridayâya namaḥ, ityadi Agni Ṣadātgebhyo namaḥ.

ओं अग्नये जातवेदसे इत्याद्यष्टमूर्त्तिभ्यो नमः ।

Om ! Agnaye Jâtavedase ityâdy aṣṭamûrtibhyo namaḥ.

ओं ब्राह्म्याद्यष्टशक्तिभ्यो नमः Om ! Brâhmy âdy aṣṭa śaktibhyo namaḥ.

ओं पद्मादि अष्टनिधिभ्यो नमः Om ! Padmâdi aṣṭa Nidhibhyo namaḥ.

ओं इन्द्रादिलोकपालेभ्यो नमः Om ! Indrâdi Loka-pâlebhyo namaḥ.

ओं वज्रादि अस्त्रेभ्यो नमः Om ! Vajrâdi âstrebhyo namaḥ.

Then recite the following mantra, offering with the wooden spoon ghee to the fire, thinking that the fire has three eyes and the three offerings are made in those eyes respectively :—

ओं अग्नये स्वाहा Om ! Agnaye svâhâ, and pour the offering into the right eye of the fire.

ओं सोमाय स्वाहा Om ! Somâya svâhâ, and pour the offering into the left eye of Agni.

Then reciting the following mantra pour the offering into the third eye of the fire :—

ॐ अग्नीषोमाभ्यां स्वाहा Om ! Agni-ṣom-âbhyâm svâhâ.

Then pour offering into the mouth of Agni with the following mantra :—

ॐ अग्नये स्विष्टकृते स्वाहा ! Om ! Agnaye sviṣṭakṛite svâhâ.

Then pour offering three times into the fire reciting :—

ॐ भूः स्वाहा Om ! Bhûḥ svâhâ.

ॐ भुवः स्वाहा Om ! Bhuvah svâhâ.

ॐ स्वः स्वाहा Om ! svar svâhâ.

Then reciting Om ! Vaiṣvânara Jâtaveda, &c. pour three offerings into the fire.

A. brief method of Homa.

All this is preliminary and may be dispensed with.

The essential portion is to lighten the fire and strongly thinking that it is the symbol of the adorable Iṣṭadevatâ, offer 25 times ghee and other preparations into the fire, reciting once the mâla mantra. Or if one is not initiated, he should recite the Gayatri 25 times. Or he may offer it only 11 times, identifying one's self with one's Iṣṭa-devatâ as present in the fire. Or he may recite any Vedic or other hymn that he may remember, such as the "Agnimide" mantra of the Sandhya or any other mantra and pour offerings with the word "svâhâ."

THE FIVE MAHA-YAJNAS.

1. Deva Yajna.

(A portion of Viśva-deva offering.)

This is an offering to all the devas in the aggregate. This may be briefly done by reciting the following mantra :—

ॐ विश्वदेवाय नमः Om ! Viśvadevâya namaḥ.

According to Manu, Viśva deva offerings are made with the cooked food to the following :—(1) Agni, (2) Soma, (3) Agni-Soma, (4) Viśve devas, (5) Dhanvantari, (6) Kuhu, (7) Anumati, (8) Prajâpati, (9) Dyâvâ-Prithivi and (10) Agni-Sviṣṭakṛit. The mantras can be easily formed. Put these words in the dative case, and add "svâhâ" in the end. Thus ॐ अग्नये स्वाहा Om ! Agnaye svâhâ, &c. The offerings are made in the domestic fire.

"A Brahman shall offer according to the rule of his Grihya-Sûtra, a portion of the cooked food destined for the Viśva deva in the sacred domestic fire to the following deities :—

"First to Agni, and next to Soma, then to both these gods conjointly, further to all-the-gods (Viśve Devâḥ) and then to Dhanvantari.

"Further to Kuhu (the goddess of the moon dty), to Anumati (the goddess of the full moon day), the Prajâpati (the lord of creatures ; to heaven and earth conjointly, and finally to Agni-Sviṣṭakṛit (the fire that performs the sacrifice well)."

(Manu III. 84 to 94.)

The object of the Vaiśvadeva Homa is not so much the sanctification of the food, as the attainment of the proper condition of sanctity by the sacrificer to fit him to eat that food.

According to Āśvalāyana Gṛihya Sūtra the following mantras are used in the Vaiśvadeva Yajña when it is done in full.

ओं सोमाय वनस्पतये स्वाहा Om ! Somāya Vanaspataye svāhā. (Adoration to Soma, the lord of the Forests.)

ओं अग्नीषोमाभ्यां स्वाहा Om ! Agnī-ṣomābhyām svāhā.

ओं इन्द्राग्निभ्यां स्वाहा Om ! Indrāgnibhyām svāhā.

ओं द्यावापृथिवीभ्यां स्वाहा Om ! Dyāvā-Prithivībhyām svāhā.

ओं धन्वन्तरये स्वाहा Om ! Dhanvantaraye svāhā.

ओं इन्द्राय स्वाहा Om ! Indrāya svāhā.

ओं विश्वेभ्यो देवेभ्यः स्वाहा Om ! Viśvebhyo Dēvebhyo svāhā.

ओं ब्रह्मणे स्वाहा Om ! Brahmanē svāhā.

ओं अग्नये स्वाहा Om ! Agnaye svāhā.

ओं सोमाय स्वाहा Om ! Somāya svāhā.

2. Bhūta Yajña.

(The second portion of Vaiśvadeva offering).

The Bali mantras given in the Āśvalāyana Gṛihya Sūtra are as follows, and the offerings may be made with water only, when food is not given to each.)

ओं ओषधिवनस्पतिभ्यः स्वाहा Om ! Oṣadhivanaspatibhyaḥ svāhā. (Salutations to herbs and trees.)

ओं गृहाय स्वाहा Om ! Gṛihāya svāhā, (to house).

ओं गृहदेवताभ्यः स्वाहा Om ! Gṛiha-devatābhyaḥ svāhā. (to the tutelary deity of the house).

ओं वास्तुदेवताभ्यः स्वाहा Om ! Vāstu-devatābhyaḥ svāhā, (to the tutelary deity of the house).

Then offer Bali to the four quarters saying :—

ओं इन्द्राय स्वाहा ! Om ! Indrāya svāhā. }

ओं इन्द्रपुरुषेभ्यः स्वाहा Om ! Indra-Puruṣebhyaḥ svāhā.—East }

ओं यमाय स्वाहा Om ! Yamāya svāhā. }

ओं यमपुरुषेभ्यः स्वाहा Om ! Yama-puruṣebhyaḥ svāhā.—South. }

ओं वरुणाय स्वाहा Om ! Varuṇāyasvāhā. }

ओं वरुणपुरुषेभ्यः स्वाहा Om ! Varuṇa-Puruṣebhyaḥ svāhā.—West. }

ओं सोमाय स्वाहा Om ! Somāya svāhā. }

ओं सोमपुरुषेभ्यः स्वाहा Om ! Soma-Puruṣebhyaḥ svāhā.—North. }

In the middle offer one Bali to Brahman, and one to Viśveḍevas and one to all creatures, saying :—

ओं ब्रह्मणेभ्यः स्वाहा Om ! Brahmanēbhyaḥ svāhā.

ओं विश्वेभ्यो देवेभ्यः स्वाहा Om ! Viśvebhyo devebhyaḥ svâhâ.

ओं सर्वेभ्यो भूतेभ्यो दिवाचारिभ्यः स्वाहा Om ! Sarvebhyo bhûtebhyo divâ-châribhyaḥ svâhâ. (To goblins roaming about by day).

(In the night Bali, substitute ओं सर्वेभ्यो भूतेभ्यो नक्तचारिभ्यः स्वाहा ' to goblins roaming about by night, (naktachâribhyaḥ).

ओं रक्षेभ्यः स्वाहा Om ! Rakṣebhyaḥ svâhâ.

* This Bali properly, however, consists in offering food to lower creatures as well as to superhuman beings. Take a portion of the food prepared for one's own eating and give it to some animal, such as dogs, cats, &c., reciting.

देवा मनुष्याः पशवो वयांसि सिद्धाः सयत्तोरगदैत्यसङ्गाः ।

प्रेताः पिशाचास्तरवः समस्ता ये चान्नमिच्छन्ति मया प्रदत्तम् १ ॥

पिपिलिकाकीटपतङ्गकाया बुभुक्षिताः कर्मनिबद्धबद्धाः ।

प्रयान्तु ते तृप्तिं इदम् मयान्नं तेभ्यो विसृष्टं मुदिता भवन्तु २ ॥

येषां न माता न पिता न बन्धुरनैवान्नसिद्धिर्न तथान्नमस्ति ।

तत्तृप्तयेऽन्नं भुवि दत्तमेतत् प्रयान्तु तृप्तिं मुदिता भवन्तु ॥ ३ ॥

ये चान्ये पतिताः केचित् अपात्राः पापयोनयः ।

Devâ manusyaḥ paśavo vayânsi Siddhâḥ Sayakṣoraga daitya saṅghaḥ ; Pretâḥ Piśāchâs taravaḥ samastâ Ye chânnam icchhanti mayâ pradattam. Pipilikâ kiṭa patangakâdyâ Bubhukṣitâḥ karmanibaddha baddhâḥ, Prayântu te triptim idam mayânnam Tebhyo visṛṣṭam muditâ bhavantu. Yeṣâṃ na mâtâ na pitâ na bandhur Naivânnasiddhir na tathânnam asti ; Tat triptaye' nnam bhuvi dattametât Prayântu triptim muditâ bhavantu.

Ye chânye patitâḥ kechid Apâtrâḥ pâpayonayaḥ.

Those who are in need of food given by me, I offer this to them be they devas or mon, beasts or birds, siddhas, yakṣas, dragons, or the host of demons, ghosts, spooks, or immovable trees ;

The insects, ants, moths, or other small creatures, whoever they be, who bound by kârmic chains are suffering hunger and thirst, may they get all joy and satisfaction by this food scattered by me for them.

Those who have no father, no mother, nor friends, those who have no kitchen to cook their food or food to cook therein, for their satisfaction and joy, I throw this food on earth. May they feel satisfied and happy.

Give food to all fallen beings and others who have taken birth in sinful races. Manu thus describes it (Manu III, 81-92).

"After having thus duly offered the sacrificial food, let him throw Bali offerings in all directions of the compass, proceeding (from the east) to the south, to Indra, Yama, Varuṇa and Soma, as well as to the servants (of those deities).

Saying "adoration to the Maruts," he shall scatter (some food) near the door, and (some) in water, saying "adoration to the water"; he shall throw some on the pestle and the mortar, speaking thus, "adoration to the trees."

"Near the head (of the bed) he shall make an offering to Śrî (fortune), and near the foot (of his bed) to Bhadrakālî ; in the centre of the house let him place a bali for Brahman and for Vâstospati (the Lord of the dwelling) conjointly.

"Let him throw up into the air a bali for all the gods, and (in the day time) one for the goblins that walk at night.

"In the upper story let him offer a bali to Sarvâtmabhûti; but let him throw what remains (from these offerings) in a southerly direction for the manes.

"Let him gently place on the ground (some food) for dogs, outcastes, Chandâlas (Svapâka), those afflicted with diseases that are punishments of former sins, crows and insects."

(3) *Pitri Yajña.*

(Also included in Vaisvadeva).

Then wearing the sacred thread on the right shoulder (prâchîṇavīti, see tarpaṇa, pages 21 and the following) he should offer food to the manes; using the word "svadhâ" at the end. This constitutes the Pitri-Yajña. Instead of naming all the ancestors, one may shortly say:—

ॐ स्वधा पितृभ्यः Om! Svadhâ Pitṛibhyaḥ.

This daily śrâddha may be performed with food or with water or also with milk, roots or fruits. (Manu III, 82). Very little or no preparation is necessary for this purpose. The ordinary food cooked for one's own purpose, should be offered in small balls to one's father, grandfather great grandfather and maternal grandfather and great-grandfather and great-great grandfather.

(4) *The Brahma Yajña.*

It consists of the study of the Vedas. It may be done either before or after the above two Yajñas. The brief method of doing it has been taught before.

For fuller details consult Manu, Chapter III.

5. *Manuṣya Yajña.*

This consists in feeding a stranger. It should be performed after the Pitri Yajña.

The feeding of the guest is also one of the five great Yajñas which a Hindu is daily enjoined to perform. Says Manu, (III, 94) "having performed this bali offering, he shall first feed his guest and according to the rule, give alms to an ascetic and to a student."

The best way in modern times of performing this portion of the Pañcha Yajña is to daily feed some sick or helpless man in the hospital, and a student reading in any school or college, who stands in need of such help. Feeding professional beggars is not discharging this duty. Hospitality is a well-known quality of Asiatic races, but of late it has been abused by some people. The best substitute, therefore, is what we have suggested above. If, however, a *stranger* asks your hospitality, do not refuse it, give him food without questioning.

Thus have been described the Pañcha Mahâ Yajñas, or the five great sacrifices. The offering in fire is (1) Deva Yajña, the throwing of Bali is (2) Bhûta Yajña; the offering to the Pitris is (3) Pitri Yajña, the study of the Vedas is (4) Brahma Yajña and lastly, the feeding of the stranger, i.e., (5) Manuṣya Yajña. Of these five Yajñas or the great sacrifices, the four (1, 2, 3, and 5) appertain to food and are collectively called

"Pâka-Yajñas." They are generally performed at the time of meals. The fifth or Brahma-Yajña or the study of the sacred literature, is necessarily performed separately.

Yājñavalka lays down the following rules for the house-holder. It is an abridged form of Daily Practice.

"Let the house-holder daily perform the *Śmārta* ceremonies on the marriage-fire, or the fire taken at the time of taking the heritage; and the *Srauta* ceremonial on the *Vaitāhika* (or the three sacred fires).

After finishing the care and attention with respect to the body, a twice-born, making the purificatory rites, should first clean his teeth, and then say the morning-prayer.

Having offered sacrifices to the fires, let him, with collected thoughts, repeat prayers sacred to the sun; let him study the meaning of the *Vedas* and of the various *śāstras*.

Let him approach the ruler in order that what he has not may be obtained, and what he has may be preserved; (afterwards) bathing, let him offer libation of water to the gods, the manes and worship the gods.

Let him (then) repeat the *Vedas*, the *Atharvan*, the *Purāṇas* together with the *Itihāsas* (epics), according to ability, in order that the rite of uttering prayers may be completed, and let him likewise meditate on the science of self-knowledge.

The great sacrifices to the *Bhūtas*, the manes, the gods, the *Brahma* and men, are—(1) the *Bali-karma* (making of the *Bali* sacrifice), (2) the *svadhūi* offering, (3) the offering of food to fire, (4) the repeating the *Vedas*, and (5) the honouring of guests.

Let him offer the sacrifice to the *Bhūtas* from the remains of food after sacrifice has been offered to gods; let him then place on the ground food for dogs, *chaṇḍālas* and crows.

Food (is) to be daily given to the manes, and men, and water also, daily; the *Vedas* to be (likewise) daily repeated; food is not to be cooked simply for oneself.

Children, the married girls, the old, the pregnant, the distressed, the unmarried girls, the guests and the servants, are to be fed and the man and his wife are to eat of the remaining food.

Let the twice-born diner take food covered and sweet, by means of the *Aposana* in the beginning as well as in the end.

Gift is to be made to men of the four classes (coming) as guests according to ability; giving precedence (according to the order of the classes); even in the evening a guest is not to be turned away, and hospitality is to be shown (if there be no food to give), at least with kind words, (and giving) room, grass and water.

To the *Sannyāsins* and to the *Brahmachārins*, alms are to be given with kind treatment; also friends, relatives and brethren who come at (dinner) time, should be fed.

Let him give a big ox or a big goat to a *Brāhmaṇa* knowing the *Vedas*, and (let him give him) also good reception, delicious food, sweet speech, and precedence in sitting.

Let him once a year worship (with a *Madhuparka*), the *snātaka*, the *ācārya*, the ruler, the friend, the son-in-law, and again the *ritvij* (the officiating priest should be worshipped) at each sacrifice (with a *Madhuparka*).

He who is a traveller is to be understood to be an *Atithi* (guest); the *Śrotriya* and one versed in one of the *Vedas* (who come as guests) are to be honoured by the house-holder who wishes (to attain) the world of *Brahma*.

Without unexceptionable invitation, let there be not (a desire to) taste another's food; let him avoid (abuse) of speech, hands, feet, &c., and too much food-taking.

The satisfied *Śrotriya* guest is to be escorted to the boundary; the rest of the day, let him remain (or spend) with superior men, the friends, and brethren.

(6). Go-Grāsadāna.

The cow is such a useful animal, that every pious Hindu thinks it his duty to feed it with one mouthful of cooked food daily, before taking his own food. He should feed the cow with the following mantra:—

सौरभेयः सर्वहिताः पवित्राः पुण्यराशयः ।

प्रतिगृह्णन्तु मे प्रासं गवस्त्रैलोक्यमातरः ॥

Saurabheyāḥ sarvāhitāḥ pavitrāḥ punyaráśayah.

Pratigrihñantu me grāsam, gāvas trailokyamātarāḥ.

The cows who are of universal utility, pure and holy, may they accept this food, they who are mother of the three worlds.

The cows are typical here of the intelligence that particularly presides over our earth and of the globes connected with it,

(7). *Eating.*

A man should eat such food as is suitable according to his country, age and health. Says the Śruti, "Ahārasuddhau sattva śuddhiḥ :—" On the purity of food depends the purity of mind." (Chhândogya Upaniṣad VII. 25. 2). No hard and fast rules can be laid down as to what a man should eat and what he should not. In a hot country like India, vegetarianism is necessary. Fruits and farinaceous articles should be the staple diet. Meat should be avoided, as far as possible. Even among non-meat substances, the following directions of Manu should be remembered.

As says Manu (Chapter V, verses 5 to 27) :—

Garlick, leeks and onions, mushrooms and (all plants), springing from impure (substances), are unfit to be eaten by twice-born men.*

One should carefully avoid red exudations from trees and (juices), flowing from incisions, the Śelu (fruit), and the thickened milk of a cow (which she gives after calving).

Rice boiled with sesamum, wheat mixed with butter, milk and sugar, milk-rice and flour-cakes which are not prepared for a sacrifice, meat which has not been sprinkled with water while sacred texts were recited, food offered to the gods and sacrificial viands.

The milk of a cow (or other female animal) within ten days after her calving, that of camels, of one-hoofed animals, of sheep, of a cow in heat, or of one that has no calf with her.

(The milk) of all wild animals excepting buffalo-cows, that of women and all (substances turned) sour must be avoided.

Among (things turned) sour, sour milk, and all (food) prepared of it may be eaten, likewise what is extracted from pure flower, roots and fruit,

India however is not inhabited by spiritual souls alone. There are born here, as in every other country, souls in various stages of evolution ; and they perhaps require a meat and a fish diet.

The Kṣattriyas were always allowed to hunt and take meat diet. But even in taking meat and fish the śāstric injunctions should be observed. No butcher's meat should be taken. The animal must be duly sacrificed and the flesh sanctified by appropriate mantras. The Brahmacāris (i. e., the school and college students) should under no circumstances take meat, for in that āśrama meat is strictly prohibited. When they enter the household life they may do so, if allowed by their caste rules. As regards students, Manu lays down the following rules:—

Let him abstain from honey, meat, perfumes, garlands, substances (used for flavouring food), women, all substances turned acid, and from doing injury to living creatures." (Manu III, 177).

* Dr. Alexander Haig, in his wellknown work on "Uric acid in Disease" advises not to take these articles because these contain Uric Acid,

As regards meat and fish also restrictions are imposed, as will appear from the following extract from Manu :—

Let him avoid all sorts of carnivorous birds and those living in villages and one-hoofed animals which are not specially permitted (to be eaten), and the Tittibha (parrajacana).

The sparrow, the plava, the Hamsa, the Brâhmani duck, the village-cock, the strasa crane, the Rajjudala, the woodpecker, the parrot, and the starling.

Those which feed striking with their beaks, web-footed birds, the Koyaṣṭti, those which scratch with their toes, those which dive and live on fish, meat from a slaughter house and dried meat.

The Baka and the Balaka crane, the raven, the khangaritaka, animal that eat fish, village-pigs, and all kinds of fishes.

He who eats the flesh of any (animal) is called the eater of the flesh of that (particular creature), he who eats fish is an eater of every (kind of) flesh ; let him therefore avoid fish.

(But the fish called) pathina and (that called) Rohita may be eaten, if used for offerings to the gods or to the manes ; (one may eat) likewise Ragivas, simhatuṇḍas, and Sasalaks on all (occasions).

Let him not eat solitary or unknown beasts and birds, though they may fall under (the categories of) eatable (creatures), nor any five-toed animals.

The porcupine, hedgehog, the iguana, the rhinoceros, the tortoise, and the hare they declare to be eatable : likewise those (domestic animals) that have teeth in one jaw only, excepting camels.

Beasts and birds recommended (for consumption) may be slain by Brâhmanas for sacrifice and in order to feed those whom they are bound to maintain ; for Agastya did this of old.

For in ancient (times) the sacrificial cakes were (made of the flesh) of eatable beasts and birds at the sacrifices offered by Brâhmanas and Kṣatriyas.

One may eat meat when it has been sprinkled with water, while Mantras were recited, when Brâhmanas desire (one's doing it), when one is engaged in the performance of a rite) according to the law, and when one's life is in danger.

The method of Eating food.

The method of eating food is as follows :—Taking his seat on the floor, he should sit facing east or west, and making a square on the ground (chouka or chatuṣkona) place the dish of food in this square. Before taking his seat, he should wash his hands, feet and mouth. As a rule he should begin with liquid food first, then solid and end with liquid. The food of course has already been sanctified by the previous ceremonies of homa, Vaiśvadeva and Bali. Yet when food is placed before him, he should offer thanks to the Almighty and sprinkle a little water on it, reciting the Gâyatri (Om Bhur Bhuvah Svah Tat savitur, &c.). As far as possible, two solid meals should not be taken in a day. In addition to the Gâyatri, he should recite also the following mantra during the day meal :—

ओं सत्यं त्वत्तेन परिषिञ्चामि । Om 'Satyam tvartena pariṣiñchâmi. Om Truth ! I sprinkle thee with Right. In the night time he should recite :—

ओं ऋतं त्वा सत्येन परिषिञ्चामि । Om pitam tvâ satyena pariṣiñchâmi. Om Right ! I sprinkle thee with Truth. Then he should put a little food on the ground, on his right, with salutations to the ruling powers, reciting the following mantra :—

ओं भूपतये नमः । Om Bhûpataye namaḥ, (salutation to the King.)

ओं भुवनपतये नमः Om bhuvanapataye namaḥ, (salutations to the Lord of the earth, i.e., the planetary Logos).

ओं भूतानां पतये नमः । Om Bhûtânâm pataye namaḥ, (salutations to the Lord of all beings, i. e., the Supreme God).

Then wash the hand and sip a little water reciting the following mantra :—

ओं अमृतोपस्तरायमसि स्वाहा । (T. A. X 32. I) Om amṛitopastaraṇāmasi svâhâ. (This is called gaṇḍuṣa mantra).

Word meaning :—O water, thou, असि = art, अमृत = Immortal, indestructible ; thou art, उपस्तरायम् = the bed sheet of the Prâna-Devatâ.

Translation :—O water ! Thou art the Indestructible covering of Prâna.

Then he should perform the inner yâga or offering to the fire within, by reciting the following five mantras and putting a little food into his mouth each time and eating it. He should think strongly that these five life-currents go to regulate the functions of his body.

ओं प्राणाय स्वाहा । Om prânâya svâhâ.

ओं अपानाय स्वाहा । Om apânâya svâhâ.

ओं समानाय स्वाहा । Om samânâya svâhâ.

ओं उदानाय स्वाहा । Om udânâya svâhâ.

ओं व्यानाय स्वाहा । Om vyânâya svâhâ.

He may add here a sixth offering to his Iṣṭa devatâ or Kula devatâ if he likes. After finishing this internal homa, he should eat the food in silence, and when he feels satisfied, he should finish it with sipping a little water (gaṇḍuṣa) with the following mantra :—

ओं अमृतापिधानमसि स्वाहा Om amṛitapidhânāmasi svâhâ. (T. A. X. 86 1)

Word meaning :—O water, thou, असि = art, अमृत = Immortal, Indestructible, अपिधानम् = covering.

Translation :—O water, Thou art the Imperishable covering.

The theory of gaṇḍuṣa is that the food is to be covered up between these two sheets of water. Upastaraṇam means a bed or anything spread out as covering, it means also the lower bed sheet. The word apidhânam means the under covering. The food is imagined to rest in the stomach between these two coverings of nectar or amṛitam. Then he should rinse his mouth thoroughly, wash his hands and feet again.

Verses in praise of food.

There is a very good custom, amongst the religious communities in India, that when they sit down to take their meals, they sing in a chorus, praises of the food placed before them, blessing the giver of the food and the king and his officials.

The verses differ with each community and some time with the idiosyncrasy of the individual eater. It is a good custom and keeps alive in us a feeling of thankfulness to the great Lord who gives us food and loyalty to the sovereign under whose rule we live. Even in the best

families, it is not always possible to prevent accidents, such as over-cooking or under-cooking or omitting to add some ingredients, &c. This praising the food before eating, puts one in proper humour not to quarrel with his food.

अन्नाद्वा मजाः प्रजायन्ते ॥ याः काश्च पृथिवीऽश्रिताः ॥ अथो अन्नैर्नैव जीवन्ति ॥
अथैनेदपि यन्न्यन्ततः ॥ अन्नं हि भूतानां ज्येष्ठम् ॥ तस्मात्सर्वविषयमुच्यते ॥ सर्वं वै तेऽन्न-
माप्नुवन्ति ॥ येऽन्नं ब्रह्मोपासते ॥ अन्नाद्भूतानि जायन्ते ॥ जातान्यन्नेन वर्धन्ते ॥
अद्यतेऽस्ति च भूतानि तस्मादन्नं तदुच्यत इति ॥

अन्नं न निन्द्यात् ॥ तद्व्रतम् ॥ प्राणो वा अन्नम् ॥ शरीरमन्नादम् ॥ प्राणो शरीरं
प्रतिष्ठितम् ॥ शरीरैः प्राणः प्रतिष्ठितः ॥ तदेतदन्नमन्ने प्रतिष्ठितम् ॥ स य एतदन्नमन्ने प्रति-
ष्ठितम् वेद प्रतिष्ठितम् ॥ अन्नवानन्नादो भवति ॥ महान् भवति प्रजया पशुभिर्ब्रह्मवर्चसेन ॥
महान् कीर्त्या ॥

न कंचन वसतौ प्रत्याचक्षते ॥ तद्व्रतम् ॥ तस्माद्यथा कथा च विधया बह्वन्नं प्राप्नुयात् ॥
अराध्यस्मा अन्नमित्याचक्षते ॥ एतद्वा मुखतोऽन्नं राद्धम् ॥ मुखतोऽस्मा अन्नं राध्यते ॥ एतद्वा
मध्यतोऽन्नं राद्धम् ॥ मध्यतोऽस्मा अन्नं राध्यते ॥ एतद्वा अन्ततोऽन्नं राद्धम् ॥ अन्ततो-
ऽस्मान्नं राध्यते ॥

"From food are produced all creatures which dwell on earth. Then they live by food and in the end they return to food. For food is the oldest of all beings and therefore it is called the panacea (sarvausadha, i. e., consisting of all herbs or quieting the heat of the body of all beings)".

"They who worship food as Brahman, obtain all food. For food is the oldest of all beings, and therefore it is called panacea. From food all creature are produced; by food when born they grow. Because it is fed on, or because it feeds on beings, therefore it is called food (anna)." (Tai. Up. II, 2, 1 and 2).

Let him never abuse food that is the rule.

Breath is food, the body eats the food. The body rests on breath, breath rests on the body. This is food resting on food. He who now knows this food resting on food, rests exalted, becomes rich in food and able to eat food (healthy), becomes great by offspring, cattle and the splendour of his knowledge (of Brahman) great by fame." (Tai. Up., III, 7, 1).

"Let him never turn away (a stranger) that is the rule. Therefore a man should by all means acquire much food for good people say (to the stranger): there is food ready for him. If he gives food amply, food is given to him amply. If he gives food fairly, food is given to him fairly. If he gives food meanly, food is given to him meanly." (Tai. Up., III, 10, 1).

A warning.

The cook or the person who serves the food should never touch it with his hand, but give it with spoons or other vessels, specially with regards to (a) salt (b) Curries, ghee, oils, drinkables, &c. In short, liquid and semi-liquid articles of food should never be touched by the hands of the persons distributing them. The place where, and the vessels in which, one eats should be both cleansed at once, and not kept over for the next day, for a man is not really purified so long as these are not cleansed.

APPENDIX.

SOME OF THE VEDIK MANTRAS EXPLAINED.

ÂCHAMANA MANTRA.

Page 77.

ओं तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः । दिवीव चक्षुराततम् ॥

Rig Veda 1.21.20.

Pada : तत्, विष्णोः, परमम्, पदम्, सदा, पश्यन्ति, सूरयः ॥ दिवि, इव, चक्षुः,

आततम् ॥

Word-meaning :—तत्=That, विष्णोः=of Viṣṇu, परम्=highest, पदं=step (heaven), सदा=always, पश्यन्ति=see, सूरयः=the wise ones, दिवि=in the sky, इव=as if, चक्षुः=eye, आततं=spread.

The highest abode of Viṣṇu, the Devas always see, like a broad eye fixed in heaven. The highest step or the supreme abode of Viṣṇu is seen by the wise men with unobstructed gaze : as the eye fixed in heaven sees every thing without let or hindrance, so the wise see the highest step of Viṣṇu.

Grammatical notes :—सदा= is formed by the affix दा added to सर्वे, whereby the वै is elided (see Panini V. 3, 15 and 6). It is acutely accented on the first syllable anomalously. दिवि is locative singular of dyu; the accent is on the case-affix by VI. 1.171 the इ of the case-affix is elided before the इ of इव, but the first word still retains its original accent, चक्षुः is acutely accented on the first syllable by Phit. II. 3. (आततं) is the past-participle of तन् तनेति (to stretch) the augment इट् is not added because of the prohibition of VII. 2. 15, the न् is elided by VI. 4. 37, the accent is on the gati आ by VI. 2. 49.

MÂRJANA MANTRA.

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शं न आपो धन्वन्याः, शमु सन्त्वनूयाः । शं नः खनित्रिमा आपः शमु या कुम्भ आभृताः शिवा नः सन्तु वार्षिकीः ॥

(Atharva Veda I. 1. 4.)

—Pada : शम् । नः । आपः । धन्वन्याः । शम् । ऊँ इति । सन्तु । अनूयाः । शम् । नः । खनित्रिमाः । आपः । शम् । ऊँ इति । याः । कुम्भे । आभृताः । शिवाः । नः । सन्तु । वार्षिकीः ॥

Word-meaning :—शम्=Propitious, नः=to us, आपः=waters, धन्वन्याः (of) the desert places; the word dhanvan=marubhûmi, the water existing there is called dhanvanya, शम्=propitious, and, सन्तु, may be, अनूयाः अनुगता आपो यस्मिन् देशे स अनूपो देशः=the water of the country which is full of water, शं=propitious, नः=to us, खनित्रिमा (of) wells, literally that which has been dug out. शम् and propitious, याः=those (waters), कुम्भे=by pots, आभृताः=are brought, शिवाः=propitious, नः=to us, सन्तु=may be, वार्षिकीः=of the rains.

Translation :—Propitious be to us the waters of desert places, and propitious may be those of humid lands. Propitious be to us the waters of the wells, propitious be those brought in pots, and may the rain waters do good to us.

Grammatical notes :—(1.) धन्वन्याः plural of धन्वन् from the root धवि to go, with the affix कनिन् (Unâdi I. 156), as धन्व + अन् = धन्वन् ॥ The न् is inserted because of the indicatory इ (VII. 1. 58.). To this is added the affix यत् (IV. 4. 140), in the sense of staying there. Rule VI. 4. 144, required the elision of the final अन् of धन्वन् before the affix यत् but is prohibited by VI. 4. 168. (2) अनूयाः plural of अनूय similarly formed from the word अनूप by the affix यत् (VI. 4. 110). The word अनूप is formed by adding अनु to the word अप as अनु + अप. Now the अ is changed to ऊ by VI. 3. 98, = अनु + एप् = अनूप the samâsanta अ is added by V. 4. 74, and we have अनूपः (3) खनित्रिमा from the root खनु अवधारणे to dig. To this is added anomalously the affix की, (III. 3. 88) and then the augment इट् (VII. 2. 35), and then the affix मण् (IV. 4. 20) and we get खनित्रिमा (4) आभृताः from the root हज् हरणे to carry away. The ह is changed to भ by a Vârtika under VIII. 2. 35. See my *Aṣṭādhyāyī*, page 1560. The gati आ retains its accent by VI. 2. 49. (5) वार्षिकी. The affix उञ् is added to the word वर्षा by IV. 3. 19, and then the feminine ङीप् by IV. 1. 15. It is acutely accented on the first syllable by VI. 1. 197. (6) सन्तु is the Imperative plural of the root अस् 'to be.' The अ is elided by VI. 4. 111.

The waters bless us, all that rise in desert lands or marshy pools! Bless us waters brought in jars, bless us the waters of the rains.

AGHAMARSANA MANTRAS,

Page 79.

MANTRA I.

ओम् ऋतं च सत्यं चाभीर्द्वात्तपसोर्ध्वजायत ।

ततो रात्र्यजायत ततः समुद्रो अर्णवः ॥

R. V., X. 190. 1.

Sâyana: ऋतम् (इति सत्यनाम ऋतं मानसे यथार्थसंकल्पने) सत्यं (वाचिकं यथार्थं भाषणं) चकाराभ्याम् (अन्यदपि शास्त्रीयं धर्मज्ञातं समुच्चीयते) । (तत्सर्वम्) अभीर्द्वात् (अभितप्तात् ब्रह्मणा पुरासृष्टयर्थं कृतात्) तपसोऽपि (अधि उपर्यथे उपरि) अजायत (उदपद्यत) । ततः (तस्मादेव ईश्वरात्) रात्री (उपलब्धमेतत् अहोपि अहरश्च रात्रिश्च) अजायत ॥ ततः (तस्मादेव ईश्वरात्) अर्णवः (अर्णवोऽप्येन युक्तः) समुद्रश्चाजायत (समुद्रश्चान्तरिक्षो दध्यो साधारण इति) ।

Word-meaning :—ऋतं = True thoughts, च = and, सः = True speech, च = and (referring to other sacred virtues), अभीर्द्वात् = from the highly concentrated or gloriously luminous, तपसः = reflection (meditation as to the mode of creating the cosmos), अज्यजायत = were produced or came up, ततः = from that, रात्री = the night (and day), अजायत = was produced, ततः = from that, अर्णवः = watery, समुद्रः = ocean.

Translation :—From the highly concentrated (of the Supreme) came out right thinking and true speaking. From Him was born the Night, from Him the watery ocean.

Note.—The translation is according to Sâyana's gloss. But it is now admitted by almost all Sanskrit scholars that Rita means "the Law" the force that governs the universe; and Satya means "True," that which constitutes the Being of a thing: i.e., Essence, i. e., Spirit and Matter.

Mr. Griffith translates it as follows :—From fervour kindled to its height eternal Law and Truth were born : Thence both the Day and Night and thence the billowy flood of sea arose.

Grammatical Notes.—अभीदात् is ablative singular of अभीद् which is the past participle of the root इन्ध् "to burn" preceded by the preposition अभि ॥ The augment इद् is not added by Pāṇini VII. 2. 14. The Gati अभि retains its accent on the final by P. VI. 2. 49. The long इ is ekādeśa for the इ of अभि and the इ of इद्, and this long इ becomes svarita by P.VIII. 2. 6. It is in the Ablative case by P. I. 4. 30. (2) रात्री is feminine in ङीप् of रात्रि See P. IV. 1. 31. (3) अर्णव is formed by adding व to अर्णस् and eliding the स before this व. The affix has the force of Matup.

Note.—Another explanation of these Aghamarsana-mantras is given in Taittiriya Āraṇyaka Prapāthaka X, Anuvāk 1, Section 13. The word-meaning according to commentary given there is somewhat different from what Sâyana gives in the Rig Veda. There he says :—These mantras are for Aghamarsana and should be recited restraining the breath, while immersed in water (at the time of bathing).

Word-meaning.—अभिद् Abhiddha. It is a compound of "abhi" and "iddha," meaning "luminous on all sides, therefore the ever-effulgent Supreme Self." From this "abhiddha," or the ever-effulgent Supreme Self अजायत was produced the Ritam, or the Real, consisting of the five elements, earth etc., and the Satyam, or The True, consisting of the fourteen worlds. The force of the two "chas" is to indicate that other living creatures were also produced besides the five primordial elements, and the fourteen Lokas.

How were these produced? The answer is Tapasaḥ adhi, viz., after meditation. The Lord meditated "I shall create the world in such and such a manner."

Tatah, after this. After creating the five elements and the fourteen worlds. रात्रिरायात Rātrira jāyata, the night was produced. This is an illustration only and improves the creation of day also.

Tatah, then. After the creation of day and night, Samudrah, the seven-fold ocean was produced; so also Arṇava, अर्णव, or the waters existing in places other than the ocean, such as in wells, tanks, etc.

Translation.—After meditation the ever-effulgent produced the real and the true, then he produced the day and night, and the waters of the (celestial) ocean and of land.

Note.—Samudra means the "heavenly ocean"—the waters above the firmament. Arṇava means the waters on the land, i.e., seas &c. Compare Genesis I. 6 and 7.

"And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

"And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so."

MANTRA II.

समुद्रादर्णवादधि संवत्सरो अजायत ।

अहोरात्राणि विदधद्विश्वस्य मिषतो वशी ॥

R. V., X. 190. 2.

Sâyana: अर्णवात् समुद्रात् (सृष्ट्यात्) अधि (ऊर्ध्वं) संवत्सरः (संवत्सरोपलक्षितः सर्वैः कालैः) अजायत । (स चेश्वरः) अहोरात्राणि (एतदुपलक्षितानि सर्वाणि भूतजातानि) विदधत् (कुर्वन्, सृजन्) मिषतो (निमिषादियुक्तस्य) विश्वस्य (सर्वस्य प्राणिजातस्य) वशी (स्वामी भूत्वा वर्तते)

Word-meaning.—अर्णवात् समुद्रात्=From the watery ocean, अधि=afterwards, संवत्सरः=year (all seasons), अजायत=was produced, अहोरात्राणि=

Days and nights, विदधत् = He re-ordained, मिश्रः विश्वस्य = of the whole universe of moments, वशी = the Lord.

Or, समुद्राद्वर्षादधि, after the production of (celestial) ocean and other waters, संवत्सरो अजायत, the year (consisting of eleven, twelve, or thirteen months) was produced. अहोरात्राणि विदधत्, ordaining days and nights (including hours and minutes, etc). वशी, the independent creator, the Lord over all. विश्वस्य, of the world.

मिश्रतो, of the beings that wink, viz., of the living beings who move. It is illustrated and includes the beings that do not move, viz., the plants.

The sense is that the Year means "kāla, or the time." When this Time was produced by the Lord, it brings under its control the whole universe consisting of mobile and immobile creation—those that wink and those that do not wink.

Grammatical Notes :—दधत् is acutely accented on the first syllable, by VI. 1. 189; being compounded with मि it still retains its accent, by VI 2. 139.

Translation :—After the watery ocean year was produced. The Lord of all living universe then ordained nights and days.

Or,

From that same billowy flood of sea, the year was afterwards produced, Ordainer of the Days and Nights, lord over all who close the eyes.

Or,

After producing the (celestial) ocean and the waters of the land (the Ever-Effulgent) produced the Year (the Time), Who is the Ordainer of days and nights, and is Lord over all that wink (or do not wink).

MANTRA III.

सूर्याचन्द्रमसौ धाता यथापूर्वमकल्पयत् ।

दिवं च पृथिवीं चान्तरिक्षमथो हवः ॥

R. V. X., 190. 3.

Sāyana: सूर्याचन्द्रमसौ (काळस्य ध्वजभूतौ) दिवं च पृथिवीं चान्तरिक्षं (इत्थं त्रिमुवर्णं) हवः (हवः शब्दः सुखवाची दिवो विशेषणं सुखरूपं दिवं) (तदेतत्सर्वं) धाता (विधाता) यथापूर्वम् (पूर्वस्मिन् काले) अकल्पयत् (सृष्टवान् तथैवागामिन्यपि कल्पे कल्पयिष्यतीत्यर्थः) ।

Word-meaning :—धाता = The Creator, यथा पूर्वम् अकल्पयत् = as He created in the Past, (so He creates in the present cycle also), सूर्याचन्द्रमसौ = the Sun and the Moon, दिवं हवः = the happy Heaven, पृथिवीं = the Earth, च = and, चान्तरिक्षम् = the intermediate region, अथ = as well.

Another word-meaning :—It has been said above that the Supreme Self created the cosmic egg which contains all other creatures. Then arises the question "In what manner did He create these"? This verse answers that question.

धाता the Supreme Lord. सूर्याचन्द्रमसौ the Sun and the Moon, the two holy luminaries. पृथिवीम् चान्तरिक्षम् दिवम् सुवर्, Prithivim, Antariksam, Divam, Suvar, the Earth, the Middle Region, and the delightful Heaven, as well as all the objects of enjoyment (Suvar), that exist in these three regions.

Sāyana :—देवानां दीव्यन्तीति देवाररमयः तेषां देवजानामेव वा अनीकं तेजः समू-
ह रूपं चित्रं आश्चर्यकरं सूर्यमण्डलं उदगात् उदयाचलं प्राप्तमासीत् कीदृशं मित्रस्य वरुणस्याग्नेश्च उप-
लक्ष्यमेतत् एतदुपलक्षितानां जगतां चक्षुः प्रकाशकं चक्षुरिन्द्रियस्थानीयं च उदयं प्राप्य च धावापृ-
थिवी दिवं पृथिवीं अन्तरिक्षं च आप्राः स्वकीयेन तेजसा आसमन्तादपूरयत् ईदृग्भूतमण्डलान्तर्वर्ती-
सूर्यः अन्तर्यामितया सर्वस्य प्रेरकः परमात्मा जगतो जङ्गमस्य तस्थुषः स्थावरस्थ च आत्मा स्वरूपभूतः
सद्विषयस्य स्थावरजङ्गमात्मकस्य कार्यवर्गस्य कारणं कारणाच्च कार्यनातिरिच्यते तथा च पारमर्षसू-
त्रम्—तदनन्यत्वमारंभणशब्दादिभ्य इति यद्वा स्थावरजङ्गमात्मकस्य सर्वस्य प्राणिजातस्य जीवा-
त्मा अस्ति सोऽसूर्य इति प्रार्य सर्वजगत्पुनश्चेतनयुक्तं सदुपलभ्यते तथा च श्रूयते—योऽसौ तपन्नुदेति स सर्व-
पांभूतानां प्राणनादायो देवीति ॥ आप्राः प्रापूरुखे लक्ष्मिपुरुषव्यत्ययः अदादित्वः च्छपोलुक ।
जगतः गमेद्वै चेति किप द्विर्वचनम् गमः कावित्यनुनासिकलोपः । तस्थुषः तिष्ठते लिट् कसुः द्विर्व-

चनेशूर्वाःखयः षष्ठ्येकवचने वसोःसंप्रसारणमितिसंप्रसारणं आतेलोपट्टिचेत्याकारलोपः
शासिवसिषसीनांचेतिषत्वम् ॥ १ ॥

Word-meaning and Commentary :—चित्रं = chitram, bright, wonderful, or brilliantly. According to Uvaṭa it is an adverb qualifying the verb “ud-agāt.” According to Sāyana it is an adjective qualifying “anikam,” “the solar orb,” and it means “the wonderful orb of the sun.” Another meaning of “chitra” is “chayanīyam, or pūjanīyam” (worshipful, adorable).

देवानां = of the Devas or of the rays. उत् अगात् = has arisen, अनीकं = the train or the face, चक्षुः = the eye, the revealer, मित्रस्य वरुणस्य अग्नेः = of Mitra, Varuṇa and Agni, आप्राः = thou hast pervaded, आवा पृथिवी अन्तरिक्षं = the Heaven, the Earth and the Intermediate region, सूर्यः = the Sūrya, आत्मा = the cause, the self, जगतः = of that which moves, च = and, तत्स्थुषः = of what is stable.

Translation :—The beautiful sphere of rays (or the beautiful face of Devas) has risen up—the eye of Mitra, Varuṇa and Agni, Sūrya, the cause of all that moves and is immoveable, thou hast pervaded the Heaven, the earth and the regions between.

Grammatical notes :—आप्राः is the imperfect (लङ्) of आ पूरणे This root belongs to the Adādi class, hence takes no Vikarṇa. The verb is 2nd person, singular. (2). जगतः is from the root गम् with the affix क्विप् there is reduplication. See vārtika under p. III, 2. 178, of my edition of the Aṣṭādhyāyī, p. 479. The nasal म् is elided by P. VI, 4, 40. See also Unadi II. 84. (3) तत्स्थुषः is genitive singular of तत्स्थुस्. It is derived from the root स्था by adding the affix क्वसु (P. III. 2. 107). There is reduplication, because this affix is a participial affix, being a substitute of लिट्. The व of वस् is vocalised before the Genitive affix (P. VI. 4. 131.) The Nom. sing. will be तत्स्थिवान् (P. VI. 4. 66). Thus स्था + क्वसु + अस = स्था + स्था + वस् + अस = तत्स्था + वस् + अस = तत्स्था + उस् + अस (P. VII. 4. 61.) = तत्स्थु + वस् + अस (P. VI. 4. 131.) = तत्स्थुष + अस (P. VIII. 3. 60.)

Note :—The word अनीकं also means face and has been so interpreted by Sāyana himself in a previous rik माता देवानामदितेरनीकं (R. V. I. 113. 19). Here अदितेरनीकं is explained as भूमेर्मुखं = as the face reveals the man, so Uṣā reveals or manifests Aditi. I do not see why this meaning should not be taken here. देवानां चित्रं अनीकम् would then mean “that most wonderful face of Devas—that is the revealer or manifestor of all Devas.” This will also be found more appropriate, as taken with the next word “chakṣus” = the eye of Mitra, etc.

The brilliant presence of the gods hath risen, the eye of Mitra, Varuṇa and Agni. The soul of all that moveth not or moveth, the Sun hath filled the air, earth and heaven.

Further Grammatical Notes :—The word आप्रा, āprā, is compounded of ‘ā + aprāh’. According to Whitney the form “aprāh” is aorist, third person, singular of the √प्र. See para 888 and 889 of Whitney’s Grammar :—“The principal peculiarity of the older language in regard to inflection is the frequent absence of i in the endings of 2nd and 3rd sing. act., and the consequent loss of the consonant-ending, and sometimes of the root-finals.....If the root ends in a vowel, only the consonant of the ending is necessarily lost : thus, aprāh (for both aprās-s and aprās-t) from √प्र.”

Translation :—The brilliant front (van-guard) of the gods hath arisen, the eye of Mitra, Varuṇa, and Agni : Sūrya, the soul of the movable and immovable, hath filled the heaven and the earth and the air, Hail ! (Eggeling).

The bright face of the gods is gone up the sky, the eye of Mitra, of Varuṇa, of Agni : Sūrya has filled heaven, earth, and the mid sky, soul of the moving and standing world. (Peterson).

The wondrous front of the gods hath arisen, the eye of Mitra, of Varuṇa, of Agni ; he hath filled heaven and earth, the atmosphere ; the sun is the Soul of the moving creation (jagat) and of the stationary (asthivāmsa). (Whitney).

Mantra I. 115. 2.

सूर्यो देवी सुषसं रोचमानां मर्यो न योषा मभ्येति पश्चात् ।

यत्रा नरो देवयन्तो युगानि वितन्वते प्रति भद्राय भद्रम् ॥ २ ॥

सूर्यः । देवी । सुषसम् । रोचमानाम् । मर्यः । न । योषाम् । अभि । एति । पश्चात् । यत्र । नरः । देव । यन्तः । युगानि । वितन्वते । प्रति । भद्राय । भद्रम् ।

Sāyana :—(योष्यं) सूर्यः (अस्ति सोऽयं) रोचमानां (दीप्यमानाम्) उषसम् (उषोभिर्धा) देवीम् (अभिज्ञश्च) पश्चादेति (पृष्ठभागे गच्छति) । (तत्र दृष्टान्तो) मर्यो न योषा (यत्रा मर्यो योषा मभिज्ञश्च पृष्ठतो गच्छति तद्वत्) । (उषा देवी प्रथमं प्रभातं करोति पश्चात्सूर्य उदेतीत्यर्थः) । यत्र (कल्याणुषसि प्रवृत्तायां) नरो (मनुष्या यजमाना) देवयन्तो (देवानात्मार्यमिच्छन्तो) युगानि (दम्पतिरूपाणि युगमानि भूत्वा) भद्राय (कल्याणाय) भद्रं वितन्वते (कल्याणं कर्मानुतिष्ठन्ति) । (कल्याणुषसि कर्मानुष्ठानप्रवृत्तिसामुपसमभ्येति इति पूर्वश्रान्त्यवयवः) ।

Word-meaning :—सूर्यः, sūrya, the sun ; रोचमानां, rochamānām, the shining, the refulgent ; उषसम्, uṣasam, the Dawn ; देवीम्, Devīm, the goddess, the Divine ; अभि, abhi, towards ; पश्चात् एति, paścāt eti, goes after. The sun goes after towards the goddess, the brilliant Uṣā. मर्यः, maryaḥ, mortal, a man ; न, na, like ; योषाम्, yoṣām, the maiden ; यत्र, yatra, where (at the time of the dawn) ; नरः, naraḥ, the men, the sacrificers ; देवयन्तः, Devayantaḥ, desirous of propitiating the Devas ; युगानि, yugāni, in couples, husband and wife ; भद्राय, bhadrāya, for the sake of auspiciousness ; भद्रम् वितन्वते, bhadram vitanvate, perform auspicious sacrifices.

Translation :—The sun follows after the brilliant goddess Uṣā like unto a young man following a maiden, at that time when men accompanied by their wives in couple propitiate the Devas and perform auspicious sacrifices for the sake of auspiciousness.

Note :—Sāyana gives another meaning of the word “devayanta,” viz., “desirous of sacrificing to the deva Sun.” “Yugāni,” he explains “as sacrifices performed at that time of dawn.” “Yuga” means “time.” Another meaning of “devayanta” is “desirous of getting wealth to sacrifice to the Devas.” In that case “Yugāni” would mean “yokes for ploughs,” and then “vitanvate” would mean “ploughing,” and the second sentence would then mean “for at this season, men seeking to propitiate the gods by the profit which agriculture yields equipped their ploughs.”

Translation :—Like as a young man followeth a maiden, so doth the Sun the Dawn, refulgent Goddess : Where pious men extend their generations, before the Auspicious One for happy fortune. (Griffith).

“The exact meaning of the second line is somewhat uncertain. As I have rendered it, in accordance with Ludwig, it reminds one of Shelley’s, ‘Man, the imperial shape, then multiplied His generations under the pavilion of the Sun’s throne.’ Wilson, following Sāyana, paraphrases,

'At which season pious men perform (the ceremonies established for) ages.'" (Griffith).

Note :—" In the first line the "Sun follows after the shining Dawn as a man follows after the maiden he loves." It is a natural supposition that the next clause, introduced as it is by यत्र, indicates the goal of their common wandering. They go, he pursuing and she pursued, "there where pious men add life to life, each new one happier than the one before," that is, to highest heaven, where the righteous enjoy eternal happiness." Benfey, *Orient and Occident*, iii. p. 158, refers यत्र to the house of the sacrificer in which this hymn is being sung. The sun hastens there (to shine on that house), "where god-fearing heroes continue their generations, one glorious after the other." Grassman takes युगानि वितन्वते to mean unyoke, outspan. In his dictionary (1873) he asks if we are to supply सूर्याय to भद्राय. In his translation (1877) he accepts Roth's explanation of that phrase. Ludwig translates "where pious men stretch out their generations happily (भद्राय) under the eye of the auspicious sun." (Peterson).

Grammatical Notes :—मर्त्यः, maryaḥ, comes from the √मृह् mṛiḥ, 'to die.' It is irregularly formed by the affix यत्, 'yat' under Pāṇini, III. 1.123. It has Udātta accent on the first syllable by Pāṇini, VI. 1. 213. युगानि, yugāni, is derived from the √युज्, yuj, with the affix चन्, ghañ, with the force of an accusative. It has acute accent on the last syllable, as it belongs to the उञ्झादि, uñchhādi class (See Pāṇini, VI. 1.107.)

वितन्वते vitanvate, is derived from the √तनु, tanu, to spread. तन्वते, tanvate, with the उपसर्ग वि, vi, is compounded under Pāṇini, II. 1. 4. See my *Aṣṭādhyāyī*, p. 217. The Sūtra सङ् सुप, saha supā, is divided into two, and so there is compounding of a verb with an उपसर्ग. Therefore, the word वितन्वते "vitanvate" has the acute accent on the final by Pāṇini VI. 1. 223.

MANTRA I. 115. 3

भद्रा अश्वा हरितः सूर्यस्य चित्रा एतग्वा अनुमाद्यासः ।

नमस्यन्तो दिव आ पृष्ठमस्थुः परि द्यावा पृथिवी यन्ति सद्यः ॥

Pada pāṭha :—भद्राः । अश्वाः । हरितः । सूर्यस्य । चित्रा । एतग्वाः । अनुमाद्यासः । नमस्यन्तः । दिवः । आ । पृष्ठम् । अस्थुः । परि । द्यावापृथिवी इति । यन्ति । सद्यः ।

Sāyana :—भद्रा (कल्याणा) अश्वा एतग्वा (इत्येतदुभयमश्वनाम तत्रैकं क्रिया परयोऽन्यं) अश्वाः (तुरगाः) व्यापनशीला वा हरितः (हर्तारः) चित्राः (विविचित्रावयवाः) अनुमाद्यासः (अनुक्रमेण सर्वे स्तुत्या मादनीयाः) एवंभूताः सूर्यस्य एतग्वा अश्वाः । नमस्यन्तः (अस्माभिर्नमस्यमानाः सन्तः) दिवो (अन्तरिक्षस्य) पृष्ठं (उपरि प्रदेशं पूर्वभागलक्षणं) आ आस्थुः (अतिष्ठन्ति प्राप्नुवन्ति) द्यावापृथिवी (द्यावापृथिव्यौ) सद्यः (तदानीमेव एकेनाह्ना) परियन्ति (परितो गच्छन्तिव्याप्नुवन्ति इत्यर्थः)

Word-meaning :—**भद्राः** bhadráh, auspicious ; **अश्वाः** asvāh, horses ; **हरितः** haritah, baycoloured, yellow ; **सूर्यस्य** sūryasya, of the sun ; **चित्राः** variegated forms, of wonderful limbs ; **एतग्वाः** etagvāh, swift-moving, **चित्राह**, bright, of going on the road to be traversed ; **अनुमाद्यासः** anu-mādyāsaḥ, to be praised duly, or worthy of praise ; **नमस्यन्तः** namasyantaḥ, saluted by us, or bending ; **दिवः** divaḥ, of heaven, **पृष्ठं** priṣṭham, back, the upper portion, the steep ; **आ-अस्थुः** ā-asthuḥ, attain, reach, climb ; **धावा-पृथिवी** = dyāvā-prithivī, the heaven and earth ; **परि-यन्ति** pari-yanti, pervade, go over ; **सद्यः** sadyah, at once.

Grammatical Notes, &c.—**हरितः** may mean “the drier up (haruṇa-śilā) of waters.” The rays of the sun dry up waters. Therefore His horses or rays are called haritah or “drier up.” **अश्वाः** horses, is derived from the **अस्** to pervade, with the affix **क्वृत् एत**. From **अस्** to go, with the affix **तृच्** by **असि हसि** etc. **गवः** From **गम्** to go, with the Unādi affix **ङ्**. That whose going (gva) is towards the path to be traversed (eta) is called etagva. It is a Bahuvrīhi and the first member therefore retains its accent **अनुमाद्यासः**. From **अमद्**, to praise : with the affix **यत्** added to the causative. The accent is on the first syllable by **यतोऽनाव**. **नमस्यन्तः** pl. of pre. part. namasyat. Formed by **क्यन्** under sūtra नमोवरिव with the sense of respect. The affix **शतृ** is added irregularly. **अस्थुः**. Is Aorist pl. The **सिच्** is elided by **गातिश्च**. The **क्वि** is changed to **जुस्** by **आतः**.

According to Peterson the word namasyantaḥ does not mean “adored by us” as Sāyana explains it. But it means “bending” and is an epithet of “horses.”

Translation :—Bringing us blessing, the yellow horses of the Sun, bright, swift, worthy to be praised, bend, and climb the steep of the sky ; in a moment they go over heaven and earth. (Peterson).

MANTRA I. 115. 4.

तत् सूर्यस्य देवत्वम् तन्महत्त्वं मध्याकर्त्तोर्वितत संजभार ।

यदेद युक्त हरितः सुधस्था दाद्रात्री वासस्तनुते सिमस्मै ॥ ४ ॥

Pada Pāṭha :—तत् । सूर्यस्य । देवत्वम् । तत् । महित्वम् । मध्या । कर्त्तोः ।

विततम् । सम् । जभार । यदा । इत् । अयुक्त । हरितः । सुधस्थात् । आत् । रात्री । वासः । तनुते सिमस्मै ॥ ४ ॥

Sāyana :—सूर्यस्य (सर्वप्रेरकादित्यस्य) तद्देवत्वम् (ईश्वरत्वम् स्वतन्त्र्यमितियावत्) महित्वम् (महत्त्वम् महात्म्यं च) यत्कर्त्तोः (कर्मनामैतत् प्रारब्धापरिसमप्तस्य कृष्यादि लक्षणास्य कर्मणो) संजभार अस्माद्धोकात्स्वात्मनि उपसंहरति कर्मकरश्च प्रवृत्त अपरि समाप्त मेव विसृजति) हरितो (रसहरणशीलान् स्वररमीन् हरितवर्णान् अश्वान् वा) सुधस्थात् (स-हस्थानादस्मात्पार्थिवाद्धोकादादाय) अयुक्त (अन्यत्र संयुक्तान्करोति) आत् (अनन्तर-

मेव) रात्री (निशावासः अच्छादयितुं तमः) सिमस्मै (सर्वस्मिन् लोके) तनुते (विस्तारयति)

Word-meaning.—सूर्यस्य Sūryasya, of the Sun ; तत् देवत्वं tat devatvam, that the God-head ; तत् महित्वं tat mahitvam, that the greatness ; कर्तोः kartôh, of work (like weaving, tilling) ; मध्या madhyâ, in the midst of (yet unfinished) ; विततम् vitatam, spread out, out-stretched : labour ; सज्जभारं sam jabhâra, rolled away : rolled together ; यदा yadâ, when, इत् it, even, alone ; अयुक्तः ayuktaḥ, yoked (Peterson), loosens ; हरितः haritaḥ, the yellow (horses), the rays ; सधस्थात् sadhasthât, from the stall, from the world or chariot ; आत् ât, then ; रात्री râtrî, the Night ; वासः vâsaḥ, garment, the darkness ; or the day ; तनुते tanute, spreads ; सिमस्मै simasmai, from all, one's self.

Translation :—This is the divine strength, the might of Sūrya's labour, though only half done, comes to an end, as soon as he loosens his horses from his car, and night covers all with her veil. (Siebënzig Lieder).

This is Sūrya's god-head, this his greatness : but that widespread greatness he has, after bringing it into our midst, again rolled together &c. (Ludwig).

That is the god-head, that the might of Sūrya ; in the midst of her work she rolled up the spread out web, so soon as he yoked the bays from the stall. And the Night works the veil for herself. (Geldner).

This is the god-head, this the greatness of the sun ; while yet it was forming he has rolled the web of darkness away ; for, when he yoked his horses from their stall, Night was spreading her garment over all. (Peterson).

MANTRA I. 115. 5.

तन्मित्रस्य वरुणस्याभिचक्षे सूर्यो रूपं कृणुते द्यौरुपस्थे ॥

अनन्तमन्य दृशदस्य पाजः कृष्णमन्यद्हरितः संभरन्ति ॥ ५ ॥

Pada pāṭha :—तत् । मित्रस्य । वरुणस्य । अभिचक्षे । सूर्यः । रूपम् । कृणुते । द्योः । उपस्थे । अनन्तम् । अन्यत् । दृशत् । अस्य । पाजः । कृष्णम् । अन्यत् । हरितः । मूष । भरन्ति ।

Sāyana :—तत्तदानीं उद्दयसमये मित्रस्य वरुणस्य एतदुभयोपलक्षितस्य सर्वस्य जगतः अभिचक्षे अभिमुख्येन द्योर्नभस उपस्थे उपस्थानेमध्ये सूर्यः सर्वस्य प्रेरकः सवितारूपं सर्वस्य अश्वावा अनन्तं निरूपकप्रकाशकं तेजः कृणुते करोति अपि चास्य सूर्यस्य हरितोरसहरणशीलारश्मयः हरिद्वर्णाश्वसानरहितं कृत्स्नस्य जगतो व्यापकं रुशदीप्यमानं धेतवर्णम् पाजः बलनामैतत् अतिबलस्यापिनैशस्य तमसो निवारणे समर्भ अन्यत्तमसो विचक्षणं तेजः संभरन्ति अहनि स्वकीयगमनेन निष्पादयन्ति तथा कृष्णं कृष्णवर्णं अन्यत्तमः स्वकीयापंगमनेन रात्री अत्यरश्मयोऽप्येवं कुर्वन्ति किमु वक्तव्यं तस्य माहात्म्यमिति सूर्यस्य स्तुतिः ॥ अभिचक्षे संपदादिलक्षणोभावे किं कृदुत्तरपदप्रकृतिस्वरत्वम् । द्योः डसिडसौश्चेति पूर्वरूपता । उपस्थे घञर्थे कविधानमिति कप्रत्ययः मरुद्वृधादिवात्पूर्वपदान्तोदात्तत्वम् । पाजः पातिरक्षतीति पाजो बलम् पातेर्बङ्चेत्यसुन् जुडागमश्च छान्दसो मत्वर्थीयस्य विनोऽलोपः ॥ ५ ॥

Word-meaning :—तत् tat, that, then (at the time of rising); मित्रस्य mitrasya, of Mitra; वरुणस्य varuṇasya, of Varuṇa; अभि चक्षे abhi-chakṣe, to see; सूर्यः sūryah, the Sun; रूपम् rūpam, form, the light, the glory; कृणुते Kṛiṇute, does; द्यौः dyoh, of heaven; उपस्थे upasthe, in the bosom, in the midst; अनन्तम् anantam, end-less, untiring; अन्यत् anyat, another (i.e., light); रुशत् ruśat, brilliant, white; अस्य asya, his, of the sun; पाजः pājah, strength, power; कृष्णम् Kṛiṣṇam, dark; अन्यत् anyat, another (i.e., darkness); हरितः haritah, yellow or bay (horses), or rays; सम् भरन्ति sam-bharanti, bring.

Translation :—Then the Sun put his glory in the bosom of heaven, to be a light to Mitra and to Varuṇa; in endless succession his horses bring, now the clear day-light, now the darkness. (Peterson).

MANTRA I. 115. 6.

अद्यादेवा उदिता सूर्यस्य निरंहसः पिपृतानिरवद्यात् ।

तत्रो मित्रो वरुणो मामहन्ता मदितिः सिन्धुः पृथिवी उत द्यौः ॥ ६ ॥ ॥७॥

Pada pāṭha :—

अद्य । देवाः । उतईता । सूर्यस्य । निः । अंहसः । पिपृत । निः । अवद्यात् । तत् नः । मित्रः । वरुणः । ममहन्ताम् । अदितिः सिन्धुः । पृथिवी । उत । द्यौः ॥ ६ ॥ ॥७॥

Sāyana :—हेदेवाः द्योतमानाः सूर्यरश्मयः अद्यास्मिन्काले सूर्यस्य आदित्यस्य उदिता-उदितौ उदये सति इतस्ततः प्रसरन्तो यूयं अस्मात् अंहसः पापात् निष्पृता यद्दि-मस्माभिरुक्तं नोऽस्मदीयं तन्मित्रादयः षड्देवताः ममहन्तां पूजयन्तु अनुमन्यन्तां रचन्त्वितियावत् मित्रः प्रसीते स्त्रायकः अहरभिमानी देवः वरुणे निष्ठानां निवारयितारात्र्यभिमानी अदितिर-खण्डनीया अदीनावादेवमाता सिन्धुः स्यन्दनशीलो दकाभिमानी निदेवता पृथिवी भूलोक्तस्या-धिष्ठात्री द्यौः द्युलोकस्य उत शब्दः तमुच्यते ॥ अद्य निपातस्य चेति संहितायां दीर्घत्वम् । उदिता षट्पूर्वादिर्भवे क्तिन् सुपां सुलुगिति ङादेशः तादौ चेति गतेः प्रकृतिस्वरत्वम् । पिपृत पृपालनपू-रणयोः पृइत्येके लोटि जुहोत्यादित्वाच्छ्रपः श्लुः द्विर्वचनोरदत्वहलादिशेषाः अतिपिपृत्योश्चैत्य-भ्यासस्येत्वम् सार्वधातुकमपि दितितशब्दस्य ङित्वे सति चितुनुधेत्यादिना संहितायां दीर्घः ॥ ६ ॥

Word-meaning :—अद्या adyâ, to-day, at this time; देवाः devâh, O Devas, O rays of the Sun; उदिता uditâ = उदितौ uditau, having risen; सूर्यस्य sūryasya, of the Sun; अंहसः amhasah, from sin, from danger; निः nir, to be joined with the following verb; पिपृत piprita = निष्पृता niṣ-piprita = पालयत protect; free (us), ferry (us) across; निः nir, to be joined with the following verb; अवद्यात् avadyât, from shame; तत् that; नः naḥ, our, us; मामहन्ताम् māmahan-tām, may (they) grant the boon, may protect; मित्रः mitrah, Mitra, the Lord of Day; वरुणः varuṇah, Varuṇa, the Lord of Night; अदितिः aditiḥ, Aditi, the Undivided, the Infinite; सिन्धुः sindhuḥ, Sindhu, the Lord of Waters; पृथिवी prithivī, the Goddess of Earth; द्यौः dyauh, the Heaven—Lord; उत uta, and.

Translation :—To-day O Gods, at the rising of the Sun free us from trouble, free us from sin: this boon may Mitra, Varuṇa, Aditi, Sindhu, Prithivī and Heaven, fulfil to us. (Peterson).

COMMENTARY ON NAMASKARA MANTRAS.

Page 64.

RIGVEDA III. 59, 6.

. मित्रस्य चर्षणी धृतोऽवो देवस्य सानसि ।

द्युमित्रश्चित्रश्रवस्तमम् ॥ ६ ॥

Padā-pāṭha :—मित्रस्य चर्षणीऽधृतः अवः देवस्य सानसि । द्युमित्रश्चित्रश्रवः तमम् ॥ ६ ॥

Sāyana :—चर्षणी धृतः मनुष्याणां वृष्टिप्रदानेन धारकस्य मित्रस्य देवस्य सम्बन्धि अवः अन्नं सानसि सर्वैः सम्भजनीयं द्युम्नं तदीयं धनञ्च चित्रश्रवस्तममतिशयेन चायनीय कीर्तियुक्तम् । सानसि । सनेतः सानसिपर्णसीत्यादिना सिच् प्रत्ययान्तत्वेन निपातना-दुपधावृद्धिः । चित्त्वादन्तोदात्तः । स्वमेरिति स्वमोलुक् ।

Word-meaning :—चर्षणि-धृतः Charsaṇi-dhṛitaḥ, of the protector of men, (by giving them rain) of the supporter of the race of men, the sustainer of the tribes of men. मित्रस्य Mitrasya, of Mitra. देवस्य Devasya, of the God. अवः Avah, Protection, food, help, grace. सानसि Sānasi, "Is the procurer of." The word is an adjective in the nominative, agreeing with अवः and governing द्युम्नं in the accusative. "Bringing again, winning, making booty victorious."—(Roth. Gold.) द्युम्नम् Dyumnām, Splendour, riches, booty. चित्र-श्रवस्तमम् Chitra-Śravas-tamam, glorious fame, to be heard by all.

Grammatical Notes.—The word सानसि sānasi is formed from the √सन् by the affix असिच् asich, and the penultimate is vriddhied by nipātana as given, in the Unādi sūtra. It has accent on the final, because it has an indicatory च chu of the affix असिच्. The word being a neuter noun, the case affix is elided by VII. 1, 23. See Unādi "sānasi, varṇasi" No. 546. सन् असिच् = सान् = असिच् (vriddhi by Nipātana as the word is so exhibited in the Unādi.

Translation :—Mitra sustains the tribes of men; the help this God gives us shall win us fame that all shall hear of. (Peterson).

Mantra.

अग्नि यो महिना दिवं मित्रो बभूव सप्रथाः । अग्नि श्रवोभिः पृथिवीम् ॥७॥

Rigveda III 59.7.

Padā-pāṭha :—

अग्नि यः महिना दिवम् मित्रः बभूव सप्रथाः । अग्निश्रवःऽभिः पृथिवीम् ॥७॥

Sāyana :—योमित्रो महिना स्वकीयेन महिना दिवमन्तरिक्षमग्नि बभूव अग्निभवति समित्रः सप्रथाः । प्रथः प्रसिद्धः कीर्तिः । तत्सहितः श्रवोभिः वृष्टिद्वारोपादितैरग्नैः पृथिवी-मग्नि अग्निभवति बह्वन्युक्तां करोतीत्यर्थः ।

Word-meaning :—यः, Yah, Who ; मित्रः, Mitrah, Mitra ; महिना ; Mahinā, by His glory, In ordinary Sanskrit, the form would have been Mahimnā, महिम्ना; दिवम्, Divam, Heaven, the sky ; अभि-बभूव, Abhi-babhūva, Overpowered, surpassed, encompassed; स-प्रथः, Saprathah, with glory ; Prathas means 'glory,' and स, sa means 'with.' The whole word, therefore, means "He who is glorious." श्रवोभिः, Śravobhiḥ, with food, with glory, according to Roth the word श्रवस्, śravas, here means "stream, flow" and he translates it "in his flight." पृथिवीम्, Prithivīm, the earth ; अभि, Abhi, the word babhūva, बभूव, is understood here. Surpasses.

Grammatical Notes.—The word sa-prathas, सप्रथस्, is a compound of saha, सह, and prathas, प्रथस्. Saha, सह, becomes sa, स, by VI. 3. 82. Prathas, प्रथस्, is derived from the √pratha "to be famous" (Bhu-ādi, 765), with the affix असुन्, asun.

Translation.—The universal God, who encompasses heaven with his greatness, and earth with his glory. (Peterson).

Mantra.

मित्राय पञ्च येमिरे जना अभिष्टि शवसे । सदेवान्विश्वान्विभर्ति ॥ ६ ॥

Rigveda III. 59. 8.

Pada-pāṭha.—

मित्राय पञ्च येमिरे जनाः अभिष्टि शवसे । सः देवान् विश्वान् विभर्ति ॥ ६ ॥

Sāyana :—पञ्चजनाः निषादपञ्चमा श्रत्वरो वर्णाः अभिष्टि शवसे शत्रूणामभिगन्तु बलयुक्ताय मित्राय येमिरे हवींष्युद्य गच्छन्ति । सः तादृशो मित्रः विश्वान् सर्वान् विभर्ति स्वस्वरूपं तथा धारयति । अभिष्टि शवसे । इषेर्मन्त्रे वृषेत्यादिना क्तिन् । तादौ च नितीत्यभेरन्तोदात्तत्वम् शकच्चादित्वात्पररूपत्वम् । ब्रह्मब्रह्मै पूर्वपदस्वरः ॥

Word-meaning :—पञ्च-जनाः, Pañcha-janāḥ, the five tribes, the five castes, viz. : the four well-known castes, together with Niṣāda as the fifth ; अभिष्टि-शवसे, Abhiṣṭiśavase, the Giver of help to conquer enemies. The word 'Abhiṣṭi, अभिष्टि, is a compound of Abhi and Asti, अस्ति, and means 'help.' Or it may be considered as derived from the √is, इष्, with the affix kti, क्तिन्, by III. 3. 96. मित्राय, Mitrāya, to Mitra ; येमिरे, Yemire, went, repaired, offered oblations ; सः, Sah, He ; देवान्, Devān, gods ; विश्वान्, Viśvān, all ; विभर्ति, Bibharti, supports, sustains.

Grammatical Notes.—The word Abhiṣṭi, अभिष्टि, has accent on the final of Abhi, अभि, by VI. 2. 50. There is Pararūpa of abhi and iṣṭi as the word belongs to Śakandhivādi Gaṇa by VI. 1.94. Therefore Abhi+iṣṭi=Abhiṣṭi (no lengthening). As the word is a Bahuvrihi compound, the first member retains its original accent.

Translation.—To Mitra our five tribes go for help ; and He sustains all the gods. (Peterson).

Mantra.

मित्रो देवेष्वायुषु जनाय वृक्त बर्हिषे । इष इष्टव्रता अकः ॥ ९ ॥

Rigveda III 59. 9.

Padapāṭha.—

मित्रः देवेषु आयुषु जनाय वृक्त बर्हिषे । इषः इष्ट व्रताः अकरित्यकः ॥ ९ ॥

Sāyana :— मित्रः (भगवानादित्यः), देवेषु (द्योतमन्नादिगुणायुक्तेषु) आयुषु (मनुष्येषु) मध्ये यः (जनः) वृक्तबर्हि । वृक्तं लूनं बर्हिर्यनसः । (बर्हिलवनासादन पूर्वहविषो दाता ऋत्विगित्यर्थः) तस्मै वृक्तबर्हिषे जनाय इष्टव्रताः इष्टाश्च कल्याणानि व्रतानि-कर्मणि याभिः सिध्यन्ति ता इषः तादृशान्यन्नानि अकः करोति तस्मै ददातीत्यर्थः वृक्तबर्हिषे । ओ ब्रह्म छेदने । कर्मणि निष्ठावां यस्य विभाषे तोट् प्रतिषेधः । बहुव्रीहौ पूर्वपदस्वरः । अकः । करोतेर्लुङि च्लेर्मन्त्रे घसेत्यादिना लुक् सिपो हल्ङ्यादिलोपः । निघातः ॥

Word-meaning.—Mitrah, the adorable Âditya, the friend ; Deveṣu, among the Devas or gods ; Âyuṣu, among living men ; Janâya, to the man, to the person ; Vṛikta-barhiṣe, to Him who has cut or trimmed (vrikta), the sacrificial grass called Barhiṣ. Thus the word Vṛikta-barhiṣ is generally a name of the priest, so called because he has to trim the sacrificial grass. 'The Sacred Kuśa grass (*Poa cynosuroides*) after having had the roots cut off, is spread on the Vedi or altar, and upon it the libation of Soma-juice, or oblation of clarified butter, is poured out. In other places, a tuft of it in a similar position is supposed to form a fitting seat for the deity or deities invoked to the sacrifice. According to Mr. Stevenson it is also strewn over the floor of the chamber in which the worship is performed. (Max Muller). Iṣaḥ, desired objects ; Iṣta-brataḥ, obeying the wish, fulfilling the wish, or the sacred law ; Akar, He did. It is third person singular of the aorist of √kṛi "to do."

Grammatical Notes.—Vṛikta is past participole of the √vraśchñ, "to cut." The ईट् 'it' is prohibited by VII. 2. 15. As a member of a bahuvrihi compound it retains its accent, Akar is from the √kṛi. The sign of the aorist is elided by P. II. 4. 80. The tense affix sip सिप् is elided by VI. 1. 68. it is accentless.

Translation.—A friend indeed to gods and to men, to those that worship him, Mitra fulfils their hearts' desires. (Peterson).

COMMENTARY ON ATMA-RAKṢÂ MANTRAS.

Page 64.

MANTRA.

ओं । जातवेदसे सुनवाम सोममरातीयतो निदधाति वेदः ।

स नः पर्षदति दुर्गाणि विश्वा नावेव सिन्धुं दुरितात्मिः ॥

Rig Veda I. 99. 7.

Pada-pāṭha :—जातवेदसे । सुनवाम । सोमम् । अरातीऽयतः । नि । दहाति । वेदः ॥ सः । नः । पर्षत् । अति । दुःर्गाणि । विश्वा । नावाऽइव । सिन्धुम् । दुःस्ता । अति । अग्निः ॥

Sāyana :—जातवेदसे जातानां उत्पत्तिमतां सर्वेषां वेदित्रे यद्वा जातैः सर्वैः प्राणिभिः ज्ञायमानाय जातधनाय जातप्रज्ञाय वा मध्ये लतारूपं सोमं सुनवाम अभिषुण्वाम जातवेदो-
गुणकमभियष्टुं सोमाभिषवं करवामेत्यर्थः । सोमिः अरातीयतः अरातिं शत्रुमिवास्मानाचरतः
शत्रोर्वेदोधनं निदहाति नितरां दहतुमस्मीकरोतु अपिच सोमिर्नोस्मान् विश्वाविश्वानि-
सर्वाणि दुर्गाणि दुर्गमनानि भोक्तुमशक्यानि दुःखानि अतिपर्षत् अतिपारयतु अतिक्रमय्यदुःख-
रहितं सुखं प्रापयतु तत्र दृष्टान्तः—नावेव सिन्धुं यथा कश्चित्कर्णधारः ग्राहादिभिर्दुष्टसत्त्वैराकुलि-
तान् दीं नावातारयति तद्वत् तथा दुरितादुरितानि दुःखहेतुभूतानि पापानि अस्मान्मिरतिपारयतु
दुःखनिमित्तात्पापादप्यस्मानुत्तारयत्वित्यर्थः । अत्र निरुक्तम्—जातवेदाः कस्माज्जातानि वेद-
जातानि वै न विदुर्जाते जाते विद्यत इति वाजवित्तो वाजावधनो जातविद्यो वाजातप्रज्ञानो यत्तज्जातः पशू-
नविन्दते तितज्जातवेदसो जातवेदस्वमिति हि ब्राह्मणमित्यादि^१ ॥ जातवेदसे जातानि वेत्तोति-
जातवेदाः गतिकारकयोरपि पूर्वपदप्रकृतिस्वरत्वं चेति वचनात्कारकपूर्वाद्धेतोरमुन् पूर्वपदप्रकृति-
स्वरत्वम् । अरातीयतः न विद्य तेरातिर्दानमस्मिन्नित्यरातिः शत्रुः तमिवास्मानाचरति उपमाना-
दाचारे इत्युपमानभूतात् कर्मणः क्यच् क्यजन्ताल्लटः शत् शतुरनुम इति शस उदात्तत्वम् । दहाति
दहभस्मीकरथे लेट्याडागमः । वेदः विद्यते लभ्यते इति वेदोधनं विद्म्यल्लामे औणादिकः कर्मण्य-
सुन् । पर्षत् पृषालनपूरणयोः अस्मादन्तर्भावितण्यर्थाल्लेट्याडागमः सिन्धुल्लं लेटीतिसिप् ।
दुर्गाणि दुःखेन गम्यते एष्विति सुदु रोरधिकरणे इति गमेर्भेः ॥ १ ॥

Word meaning :—जातवेदस for the Jātavedas, to the knower of all that live; सुनवाम we prepare the juice or press out; सोमम् the Soma, the pleasant; अरातीयतः of the enemy; of the ungenerous (न विद्यते राति दानमस्मिन्); निदहाति consumes, purifies; वेदः wealth, thought; सः that (agni); नः our; अति-पर्षत् may take across; दुर्गाणि difficulties; विश्वा all; नावा by a boat; इव as; सिन्धुम् river, sea; दुरिता pains, sins; अति ati-pārayatu, take across; अग्निः Agni.

Translation :—We prepare the pleasant for the Omniscient, may He purify the evil thoughts of the ungenerous. May He take us across all difficulties. As by a boat the river, so may Agni enable us (to) surmount all our sins.

Grammatical Notes :—Jātavedas is so called because “He knows (veda) all that are born (jâtâni)” or because “all who are born know Him,”

or because "He exists (vidyate) in all and every living being," or because "He is the Fount of all wealth (vedas=wealth)," or because "He is the Source of all knowledge." Dahâti is the **लेट्** or Vedic subjunctive of **दह्** "to burn." Vedas meaning "wealth" comes from the **विद् विद्यते** **बभ्यते** "that which is obtained, that which exists, the possessions and acquisitions." It is formed by adding the affix **असुन् (अस्)** to **विद् लृ** "to acquire, to gain." **Parṣat** is derived from **√प्** "to nourish, to protect, to fill." It is also a Vedic subjunctive.

Translation :—For Jâtavedas let us press the Soma; may he consume the wealth of the malignant.

May Agni carry us through all our troubles, through grief as in a boat across the river. (Griffith).

Mantra.

पिशङ्गं भृष्टिं भृष्टं पिशाचिं मिन्द्रं सं मृण । सर्वं रक्षो नि बर्हय ॥ ५ ॥

Rig Veda I. 133. 5.

Pada-pāṭha : पिशङ्गंभृष्टिं । भृष्टं । पिशाचिं । इंद्र । सं । मृण । सर्व । रक्षः । नि । बर्हय

Sāyana :—हे राजन्नीश्वर वरुण त्वदीयं मृन्मयं मृदादिभिर्निर्मितं गृहं मो मा उमैव अहंगमं गतो ऽस्मि अपितु सुशोभनं सुवर्णमयमेव त्वदीयं गृहं प्राप्नवानि । सत्त्वं मां मृत्यु सुखय हे सुचित्र शोभनधनवरुण मृत्यु उपदयां च कुरु ॥

Word-meaning :—पिशङ्गंभृष्टिं Piśaṅga-bhṛīṣṭim, A little reddish in color, brown, fiery-weaponed; भृष्टं Ambhṛīṣṭam, roaring fearfully, terrible; पिशाचिं Piśāchim, the eater of raw flesh, fiend, carnivorous savage; इंद्र Indra, O Indra; संमृण Saṁ mṛiṇa, kill totally, annihilate; सर्वं Sarvaṁ, All; रक्षः Rakṣaḥ, Goblin, demon, Rākṣasa. निबर्हय Ni-barhaya, strike to ground, destroy.

Grammatical Notes :—(1) The word Ambhṛīṣṭam, **भृष्टम्** comes from the **√bhran** "to make noise." It is **yan luk** intensive form with the affix **अच 'ach'** of the **Pachâdi** class. The **Bha भ** is elided as a Vedic irregularity. Or the whole word Ambhṛīṣṭam **भृष्टम्** may mean "great," "very powerful." (2) The piśāchi mentioned in the text is explained by some as meaning 'old age.' (3) The word "barhaya" **बर्हय** is derived from the **Churâdi √bṛih** 'to kill.'

Translation.—O Indra! Annihilate the brown, howling, carnivorous, savage and destroy entirely every Rākṣasa brood.

COMMENTARY ON MIDDAY SANDHYÂ MANTRAS.

Page 68.

Sâryopasthânam.

Rig Veda I. 50. 1 to 13.

Mr. Griffith translates these Mantras thus :—

1. His bright rays bear him up aloft, the God who knoweth all that lives,

- Sûrya, that all may look on him.
2. The constellations pass away, like thieves, together with their beams,
Before the all-beholding Sun.
 3. His herald rays are seen afar refulgent o'er the world of men,
Like flames of fire that burn and blaze.
 4. Swift and all beautiful art thou, O Sûrya, maker of the light
Illuming all the radiant realm.
 5. Thou goest to the hosts of Gods, thou comest hither to mankind
Hither all light to be beheld.
 6. With that same eye of thine wherewith thou lookest, brilliant
Varuna,
Upon the busy race of men,
 7. Traversing sky and wide mid-air, thou metest with thy beams
our days,
Sun, seeing all things that have birth.
 8. Seven Bay Steeds harnessed to thy car bear thee, O thou far-
seeig One,
God, Sûrya with the radiant hair.
 9. Sûrya hath yoked the pure bright Seven, the daughters
of car ; with these,
 10. Looking upon the loftier light above the darkness we have
come
To Sûrya, God among the Gods, the light that is most ex-
cellent.
 11. Rising this day, O rich in friends, ascending to the loftier
heaven,
Sûrya, remove my heart's disease, take from me this my
yellow hue.
 12. To parrots and to starlings let us give away my yellowness,
Or this my yellowness let us transfer to Haritala trees.
 13. With all his conquering vigour this Âditya hath gone up
on high,
Giving my foe into mine hand : let me not be my foeman's
prey.

MANTRA.

ओम् उदुत्यं जातवेदसं देवं वहन्ति केतवः । दृशे विश्वाय सूर्यम् ।

Rig Veda I. 50. 1.

Paṇḍita-pāṭha :—उत् । ऊं इति । त्यं । जातवेदसं । देवं । वहन्ति । केतवः । दृशे । विश्वाय । सूर्यं ॥ १ ॥

Sāyana :—केतवः प्रज्ञापकाः सूर्याः यद्वा सूर्यरश्मयः सूर्यसर्वस्यप्रेरकमादित्यं उदुवह-
न्ति ऊर्ध्ववहन्ति इति पदपूरणः उक्तञ्च—मिताचरेष्वनर्थकाः कमीमिद्वितीति किमर्थविश्वाय-

विश्वस्मैभुवनायदृशेद्रष्टुं यथासर्वजनाः सूर्यपश्यन्तितथोर्ध्ववहन्तोत्यर्थः कीदृशंसूर्यं त्यप्रसिद्धं-
जातवेदसं जातानांप्राणिनांवेदितारंजातप्रज्ञंजातधनंवा देवंद्योतमानम् अत्रनिरुक्तम्—उद्वहन्ति
तंजातवेदसंदेवम श्वाः केतवोरश्मयो वा सर्वेषांभूतानांसंदर्शनायसूर्यमिति^१ ॥ जातवेदसं जाता-
निवेत्तीतिजातवेदाः गतिकारकयोरपि पूर्वपदप्रकृतिस्वरत्वमचेत्यसुन् पूर्वपदप्रकृतिस्वरत्वंच ।
दृशे दृशेविख्येचेतितुमर्थे निपातितः । सूर्यं राजसूयसूर्येत्यादिना पूरेरणे इत्यस्मात्क्यप्प्रुडा-
गमसहितोनिपातितः अतःप्रत्ययस्यपित्त्वादनुदात्तत्वेधातुन्वरेणाद्युदात्तत्वम् ॥ १ ॥

Word-meaning :—(1) केतवः, Ketavaḥ, the heralds, the rays of the sun, the horses of the sun, the lights; (2) उत्त्वहन्ति, Ud-vahanti, carry up, draw up; (3) त्वं, Tyam, Him; (4) ऊं, Um, a mere expletive; (5) जातवेदसं, Jāta-vedasam, the knower of every thing that is born, the omniscient; (6) देवं, Devam, The God, the heavenly; (7) दृशे, Dṛiṣe, To see, to be seen; (8) विश्वाय, Viśvāya, by all; (9) सूर्यं, Sūryam, The sun.

Grammatical Notes :—(1) The word जातवेदसं Jāta-vedasam being a kṛit-formed word (Jātāni vetti जातानि वेत्ति) would be governed by Unādi IV. 226 for its accent. The first member retains its accent. It is formed with the affix asun असुन्. (2) The word दृशे is formed by III. 4. 11., with the sense of infinitive and has the same meaning as Dṛaṣṭum द्रष्टुम्. (3) The word Sūrya सूर्यं is so exhibited in sūrya III. 1. 114. It is formed by the affix क्यप् kyap added to the √sū “to send,” with the augment ruḥ. The affix kyap being पित् is anudātta. Therefore, the word has accent on the first syllable, retaining the root accent.

Translation :—His bright rays bear him up aloft, the God who knoweth all that lives, Sūrya, that all may look on him.

MANTRA.

अप्रत्ये तायवो यथा नक्षत्रा यत्यक्तभिः । सूराय विश्वचक्षसे ॥ २ ॥

Rig Veda I. 50. 2.

Padā-pāṭha :—अप्र । त्ये । तायवः । यथा । नक्षत्रा । यंति । अक्तभिः । सूराय । विश्वचक्षसे ॥ २ ॥

Sāyana :—त्येतायवोयथाप्रसिद्धास्तस्कराइवनक्षत्रानक्षत्राणिदेवगृहरूपाणि • देवगृ-
हविनक्षत्राणीति श्रुत्यन्तरात्^१ । यद्वा इहलोकेकर्मानुष्ठानाय येस्वर्गप्राप्नुवन्ति तेनक्षत्ररूपे-
णदृश्यन्ते तथाचश्रूयते योवाइहयजते अर्मुंलोकंनक्षत्रे तन्नक्षत्राणानक्षत्रत्वमिति^२ । यद्वतेषां-
सुकृतानांज्योतींषिनक्षत्राण्युच्यन्ते सुकृतांवाँएतानिज्योतींषियन्नक्षत्राणीत्याम्नानात्^३ । यास्क-
स्त्वाह—नक्षत्राणिनक्षत्रेर्गतिकर्मणोनेमानिन्नक्षत्राणीतिचब्राह्मणमिति^४ । तथाविधानिनक्षत्राणि-
अक्तुभिः रात्रिभिःसहअपयन्तिअपगच्छन्तिविश्वचक्षसेविश्वस्यसर्वस्यप्रकाशकस्यसूरायसूर्यस्य
आगमनदृष्ट्वेतिशेषः तस्करानक्षत्राणिचरात्रिभिःसहसूर्येआगमिष्यतीतिभीत्यापलायन्तइत्यर्थः

१ नि० १२० १५. १

२ तै० ब्रा० ३. ५. २. १

३ तै० ब्रा० १. ५. २. १

४ तै० सं. ५. ४. १. १

५ नि० ३. २०. १

तायुरितिस्तेननाम तायुस्तस्करइतितन्नामसुपाठात् अक्षुरितिरात्रिनाम शर्वरीअक्षुरितितत्रपा-
ठात् ॥ यथा यथेतिपादा न्तेइतिसर्वानुदात्तत्वम् । नक्षत्रा नक्षगतौ अभिनक्षिजिबन्धिपति-
भ्योत्रभित्यत्रन्प्रत्ययः नित्वादाद्यदात्तत्वम् नभ्राणनपादित्यत्रवृत्तौत्वेवमुक्तम् नक्षरतिनक्षीयत-
इतिवानक्षत्रम् क्षीयतेःक्षरतेर्वा नक्षत्रमितिनिपात्यतइति शेशञ्छन्दसिबहुलमितिशेर्लोपः । यन्ति
इण्गतौ इणोयणितियणादेशः । सूरायविश्वचक्षसे विश्वचष्टेप्रकाशयतीतिविश्वचक्षाः चक्षेर्बहुलं-
शिञ्चेत्यसुन्प्रत्ययः शित्वेनसार्वधातुक्त्वात् ख्यावादेशाभावः उभत्रषष्ठ्यर्थेचतुर्थीवक्तव्येति-
चतुर्थी ॥ २ ॥

Word-meaning :—(1) त्ये, Tye, these ; (2) तायवः, Tāyavaḥ, Thieves ;
(3) यथा, Yathā, as, like ; (4) नक्षत्रा, Nakṣatrā, the stars, asterisms, constellations ; (5) अपयन्ति, Apāyanti, go away ; (6) अक्षुभिः, Aktubhiḥ, with the nights, with their rays, or beams ; (7) विश्वचक्षसे, Viśva-chakṣase, the illuminer of all, the all-beholding ; (8) सूराय, Sūrāya, of the sun, of the hero. The dative has the force of Genetive here.

Grammatical Notes :—(1) नक्षत्र Nakṣatra is derived from the √nakṣa 'to go' by the affix Atran (अत्रन्) under Unādi III. 105. It has accent on the first syllable. because it is formed by an affix having an indicatory न् ॥ (2) Chakṣas is formed by the affix asun असुन् under Unādi IV. 232. The affix being treated as शित् and therefore sārvaadhātuka, the root चक्ष is not replaced by ख्य ॥

Translation :—The constellations pass away, like thieves, together with their beams, Before the all-beholding Sun.

MANTRA.

अदृष्टमस्य केतवो वि रश्मयो जनां अनुं भ्राजन्तो अग्रयो यथा ॥ ३ ॥

Rig Veda I. 50. 3.

Pada-pāṭha :— अदृष्टं । अस्य । केतवः । वि । रश्मयः । जनां । अनुं । भ्राजन्तः । अग्रयः । यथा ॥ ३ ॥

Sāyana :— अस्यसूर्यस्यकेतवःप्रज्ञापकाः रश्मयोदीप्तयः जनांअनुव्यदृष्टंज्ञातान्सर्वान्-
अनुक्रमेणप्रेक्षन्ते सर्वजगत्प्रकाशयन्तीत्यर्थः तत्रदृष्टान्तः—भ्राजन्तोदीप्यमानाः अग्रयोयथाअ-
ग्रयइव ॥ अदृष्टं दृशिरप्रेक्षणे वर्तमानेलुङि इरितोवेतिचत्तरेरङादेशः रुडित्यनुवृत्तौ बहुलंछन्दसी-
तिरुडागमः अतएवबहुलवचनात् अदृष्टोडिगुणइतिगुणाभावइत्युक्तं तिङ्गन्तिङोभवन्तीतिप्रथम-
पुरुषबहुवचनस्य उत्तमपुरुषैकवचनादेशः प्रथमापुरुषएवशाखान्तरेश्रूयते—अदृष्टमस्यकेतव-
इति । जनानित्यस्यनकारस्यसंहितायांमुत्वयत्वादिपूर्ववत् । भ्राजन्तः शपःपितृभ्रातृनुदात्तत्वम्
शतुश्चक्षसार्वधातुक्स्वरेणधातुस्वरएवशिष्यते ॥ ३ ॥

Word Meaning :—(1) अदृशं Adṛiśram, are seen. It is aorist of the dṛiśir दृशिर "to see;" the अद् is added by III. 1. 57. The augment ruṭ is added by VII. 1. 8. It is in the first person singular with the force of the third person plural. In fact this very Hymn occurs in the Athara Veda XIII. 2. 18., where the form is Adṛiśram; (2) अस्य Asya, His, sun's; (3) केतवः Ketavaḥ, the heralds, the lights; (4) वि Vi, an Upasarga which is to be added to the Verb Adṛiśram, which would then become Vyadṛiśram, meaning "are seen abroad"; (5) जनान् Janân, men; (6) अनु Anu, after, among; (7) भ्राजतः Bhrâjantaḥ, shining, burning, blazing; (8) अग्नयः Agnayah, fires; (9) यथा Yathâ, As, like,

Translation :—His herald rays are seen afar refulgent o'er the world of men, Like flames of fire that burn and blaze. (Griffith).

MANTRA.

तरणिं विश्व दर्शतो ज्योतिष्कृदसि सूर्य । विश्वमाभासि रोचनं ॥ ४ ॥

Rig Veda I. 50. 4.

Paṇḍa-pāṭha :—तरणिः । विश्वदर्शतः । ज्योतिः ऽकृत् । असि । सूर्य । विश्वं । आ भासि । रोचनं ॥ ४ ॥

Sâyana :—हेसूर्य त्वं तरणिः तरिता अन्येन गन्तुमशक्यस्य महतो ध्वनोगन्तासितथा च स्मर्यते—योजनानां सहस्रे द्वेद्वे शते द्वे च योजने । एकेन निमिषार्धेन क्रममाग्न नमोऽस्तुत्यति । यद्वा उपासकानां रोगात्तारयितासि आरोग्यं भास्करादिच्छेदिति स्मरणात् । तथा विश्वदर्शतः विश्वैः सर्वैः प्राणिभिर्दर्शनीयः आदित्यदर्शनस्य चाण्डालादिदर्शनजनितपापनिर्हरणहेतुत्वात् तथा चापस्तम्बः—दर्शने ज्योतिषां दर्शनमिति । यद्वा विश्वं सकलं भूतजातं दर्शतं द्रष्टव्यं प्रकाशयेन सतथोक्तः तथा ज्योतिष्कृत् ज्योतिषः प्रकाशस्य कर्तृत्वस्य वस्तुनः प्रकाशयितेत्यर्थः यद्वा चन्द्रादीनां रात्रौ प्रकाशयिता रात्रौ हि अस्मयेषु चन्द्रादिभिर्बेषु सूर्यकिरणाः प्रतिफलिताः सन्तोऽन्धकारं निवारयन्ति यथा द्वारस्थदर्पणोपरि निपातिताः सूर्यरश्मयो गृहान्तर्गतं तमोनिवारयन्ति तद्वदित्यर्थः यस्मादेवं तस्मात् विश्वं व्याप्तं रोचनं रोचमानमन्तरिक्षं आसमन्ताद्भासि प्रकाशयसि यद्वा हेसूर्य अन्तर्यामितया सर्वस्य प्रेरकपरमात्मन् तरणिः संसाराब्धेस्तारकोसि यस्मात्त्वं विश्वदर्शतः विश्वैः सर्वैर्मुमुक्षुभिर्दर्शतो द्रष्टव्यः साक्षात्कर्तव्य इत्यर्थः अधिष्ठानसाक्षात्कारे ह्यारोपितं निवर्तते ॥ ज्योतिष्कृत् ज्योषतिः सूर्यादेः कर्ता तथाचाग्रायते—चन्द्रमामनसो जातश्चक्षुः सूर्योऽग्रायतेति । ईदृशस्त्वं चिद्रूपतया विश्वं सर्वदृश्यजातं रोचनं रोचमानं दीप्यमानं यथा भवति तथा आभासि प्रकाशयसि चैतन्यस्फुरणे हि सर्वजगद्दृश्यते तथाचाग्रायते—तमेव भान्तमनुभासि सर्वतस्तस्य भासा सर्वमिदं विभासीति । तरणिः तृप्पवनतरणयोः अस्मादन्तर्भावितपण्यथात् अति सधृष्यशयवितृभ्यो निरित्यनिप्रत्ययः प्रत्ययाद्युदात्तत्वम् । ज्योतिः करोतीति ज्योतिष्कृत् किप्चेति किप्पित्यं समासेन उत्तरपदस्य म्येति विसर्जनीयस्य पत्वम् । भासि भादौतौ अन्तर्भावितपण्यथात् अदिति त्वाच्छपोलुक्

Word-meaning :—(1) **तरणिः** Taranīḥ, swift, saviour, He who makes men to cross the Ocean of the world ; (2) **विश्वदर्शतः** Viśva-darśataḥ, seen by all, whose sight purifies all sins. Conspicuous to all. Who is to be seen by all who desire salvation ; (3) **ज्योतिष्कृतः** Jyotiṣ-kṛit, The maker of the light ; (4) **असि** Asi, thou art ; (5) **सूर्य** Sūrya, O Sun, O Supreme-Self, O Impeller ; (6) **विश्वं** Viśvam, All, the all-pervading ; (7) **रोचन्** Rochanam, the sky, the radiant realm, bright space, the illumined heart ; (8) **आभासि** Ābhâsi, Thou illumineest.

Grammatical Notes :—(1). Taranīḥ from the √tri 'to cross.' The affix Ani अनि is added to it by Uṇâdi I. 259. It means a saviour, a ship, any thing that goes swiftly. The accent is on the first syllable of the affix Ani.

(2). Jyotiṣ-kṛit, formed by the affix kvip विवप् ॥ The Visarga is changed to व by VIII. 3. 45.

(3). Bhâsi, from the Adâdi √bhâ "to illumine."

Translation :—Swift and all beautiful art thou, O Sūrya, maker of the light, Illuming all the radiant realm, (Griffith),
O Supreme Self thou art the Saviour whom all must realise.

Thou art the giver of light (to all these luminaries like the Sun, Moon, etc.) Thou illumineest the hearts of all, (with Thy light of self-consciousness),

Rig Veda I. 50 5.

Mantra.—प्रत्यङ् देवानां विशः प्रत्यङ्मुदेषि मानुषान् । प्रत्यङ् विश्वं स्वर्हशे
॥ ५ ॥

Pada-pâṭha.—प्रत्यङ् । देवानां । विशः । प्रत्यङ् । उत् । एषि । मानुषान् ।
प्रत्यङ् विश्वं ! स्वः । हशे ॥ ५ ॥

Sâyana :—हेसूर्य त्वं देवानां विशः मरुभ्रामकान् देवान् मरुतो वै देवानां विश इति श्रुत्यन्त-
रात्^१ । तान्म रुत्संज्ञकान् देवान् प्रत्यङ् मुदेषि प्रदिगच्छन्नुदयं प्राप्नोषि तेषामभिमुखं यथा भवति-
सथेत्यर्थः तथामानुषान्मनुष्यान् प्रत्यङ् मुदेषि तेषि यथा भ्रस्मदभिमुख एव सूर्य उदेतीति मन्यन्ते तथा-
विश्वं व्याप्तं स्वः स्वर्लोके दृशेद्रष्टुं प्रत्यङ् मुदेषि यथा स्वर्लोके वासिनो जनाः स्वस्वाभिमुख्येन पश्यन्ति-
तथा उदेषीत्यर्थः एतदुक्तं भवति—लोकत्रयवर्तिनो जनाः सर्वेऽपि स्वस्वाभिमुख्येन सूर्यं पश्यन्तीति-
तथा चाभ्रायते तस्मात् सर्व एव मन्यन्ते मां प्रत्युदगादिति^२ ॥ प्रत्यङ् प्रत्यञ्चतीति प्रत्यङ् अभ्युगतिः
पूजनयोः अविगित्यादिना किन् अनिदिताभितिनलोपः उगिदचाभितिनुम् हल्ङादि संयो-
गान्तलोपौ संयोगान्तलोपस्यासिद्धत्वात् उपधादीर्घनलोपयोरभावः किन्प्रत्ययस्य कुरितिकुत्वं
अनिगन्तोऽन्ताविति अनिगन्त इति पर्युदासात् पूर्वपदप्रकृतिस्वराभावे कुदुत्तरपदप्रकृतिस्वरत्वम् ।
एषि इणगतौ सिपि अदादिवाच्छपोलुक् आदेशप्रत्यययोरिति षत्वम् । स्वः सुपूर्वादौर्विच्
गुणोऽप्यथादेशः न्यक्स्वरौस्वरितौ चेति स्वरितत्वम् । दृशेदृशिर्प्रेक्षणे इत्यस्मात् दृशो विख्यातेति नु-
मर्थे निपातितः ॥ ५ ॥

Word Meaning.—प्रत्यङ् Pratyah, In front of, going towards, देवान

Devânâm, Of gods. विशः Viṣaḥ, Hosts, clans, the devas called Maruts are the Viṣas of gods. प्रत्यङ् Pratyah, In front of. उर एषि Ut-eṣi, Thou risest, thou goest. मानुषान् Mânusân, Men. प्रत्यङ् Pratyah, In front of. विश्वं Viśvam All स्वः Svaḥ, Heaven-world. द्रिसे Driṣe, To be seen.

Grammatical Notes.

(1). प्रत्यङ् Pratyah from the √añchu 'to go' 'to worship,' with the affix kvin, Under Sûtra III. 2. 59. The र् is elided by VI. 4. 24. The augment तुम् is added by VII. 1. 70. The final consonants are elided by VI. 1. 68. and by VIII. 2. 23. Since this last rule VIII. 2. 23 is considered as non effective, consequently there is absence of the vowel-lengthening of the penultimate, and there is absence of the elision of र्. The च is changed to guttural by VIII. 2. 62. The accent is governed by VI. 2. 52.

(2) Eṣi, from the Adâdi √in 'to go' the स of सिप् is changed to च by VIII. 3. 59.

(3) Svar, from the √ri ऋ 'to go,' preceded by the word see सु with the affix vich विच. The accent is governed by the Phiḥ Sûtra 74 (See Siddhânta Kaumudi).

Translation :—Thou goest to the hosts of Gods, thou comest higher to mankind, Hither all light to be beheld. (Griffith).

Thou goest to the Shining Ones of the middle region (called the Viṣas of the Devas), thou goest to men (who dwell on earth). Thou goest to the dwellers of the heaven-world to be seen by all.

Mantra.

येनां पावक चक्षसा भुरण्यन्तं जनां अन्तु । त्वं वरुण पश्यसि ॥ ६ ॥

.Rig Veda I. 50. 6.

Pada-pâṭha :—येन । पावक । चक्षसा । भुरण्यन्तं । जनान् । अन्तु । त्वं । वरुण पश्यसि ॥ ६ ॥

Sânyana :—हेपावक सर्वस्यशोधकवरुणअनिष्टनिवारकसूर्य त्वंजनान्जातान्प्राणिनः भुरण्यन्तंधारयन्तंपोषयन्तंवाइमंलोकंयेनचक्षसाप्रकाशेनानुपश्यसि अनुक्रमेणप्रकाशयसि संप्रकाशंस्तुमइतिशेषः यन्ना उत्तरस्यामृचिसम्बन्धः तेनचक्षसाव्येपीति तथाचयास्केनेत्तं— तर्त्तं वयंस्तुमइतिवाक्यशेषोपिोत्तरस्यामन्वयस्तेनव्येपीति ॥ भुरण्यन्तं भुरणधारणपोषणयोः कण्डूवादित्वाद्यक् ततःशतरिकर्तरिशप् अदुपदेशाल्लसार्वधातुकानुदात्तत्वेयकएवस्वरःशिष्यते । वरुण वृञ्वरणे अस्मादन्तर्भावितण्यर्थात् कृवृदारिभ्यउनन्निजितनन्प्रत्ययः अत्रवरुणशब्देन- आदित्यएवोच्यते तथाचान्यत्राम्रातम्—तस्यैवमित्रश्चवरुणश्चाजायेतामिति । मित्रश्चवरुणश्च- धाताचार्यमाचेति २ ॥ ६ ॥

Word Meaning :—(1). येना Yenâ, with whom, by which. (2). पावक Pāvaka, O purifying one. O brilliant. (3). वरुण Varuṇa, Averter of evil, O Varuṇa. It is an appellation of Sârya here. (4). त्वं Tvam, Thou. (5).

जनान् Janân, Men : living beings. (6). भुरग्यन्तं Bhûranyantam, Upholding, Nourishing, (this world); the busy man. (7). येनावक्षसा (Yenâ) chakṣasâ, By which light, by what eye. (8). अनुपश्यसि Anu paśyasi, Thou seest, or thou illumest in due order. The phrase "that light we praise" should be supplied here to complete the sentence. Or this stanza should be read with the next verse to complete its meaning. Then it would mean "by what light thou seest, by the same light thou pervadest or traversesst." Or अनु may govern the janân in the accusative, and then the meaning be "amongst men (thou seest the busy man)."

Grammatical Notes.

(1). Bhuraṅyentam is formed from the √ bhuraṇa "to support to nourish". It belongs to the Kaṇḍvâdi class, and takes the affix yak यक्. It is present participle of that verb. The accent is governed by the affix yak (VI. 1. 186) makes the Sârvadhâtuka affix śatri &c. accentless, because it comes after a root which has an indicatory ण. Thus the accent of yak यक् remains. (2). Varuna Derived from the √ vṛñ "to cover" to choose with the Upâdi affix Unan इनन् ॥ (Unâdi III. 53.)

Translation :—O (Sûrya) purifier of all and averter of evil, (we praise that light) with which thou illumest all living beings and supportest this world.

Or,

With that same eye of thine wherewith thou lookest brilliant Varuṇa.
Upon the busy race of men. (Griffith).

Mantra :

वि द्यामेषि रजस्पृथ्वहा मिमानो अक्तुभिः । पश्यज्जन्मानि सूर्य ॥ ७ ॥

Rig Veda I. 50 7.

Pada-pâṭha :—वि । द्यां । एषि । रजः । पृथुः । अहा । मिमानः । अक्तुभिः । पश्यन् । जन्मानि । सूर्य ॥ ७ ॥

Sâyana :—हेसूर्य त्वंपृथुविस्तीर्णरजोलोकं लोकारजांस्युच्यन्तइतियास्कः । कंलोकंद्यां-अन्तरिक्षलोकंव्येषिविशेषेणगच्छसि किंकुर्वन्अहाअहानिअक्तुमीरात्रिभिःसहमिमानः उत्पादयन् आदित्यगलयधोन्त्रादहोरात्रविभागस्य तभाजन्मानिजननवन्तिभूतजातानिपश्यन्प्रकाशयन् ॥ रजस्पृथिव्यत्र छन्दसिवाप्राप्तेडितयोरितिर्दिग्द्वितीयस्यत्वम् । अहाशेछन्दसिबहुलमितिशेर्लोपः । मिमानः माङ्माने जौहेत्यादिकः शानचिरलौद्विर्भावेभृत्वामिदित्यभ्यासस्येत्वम् आभ्यस्तयोरातइत्याकारलोपः अभ्यस्तानामादित्यभ्यस्तस्याद्यदात्तत्वम् । जन्मानि जनीप्रादुर्भावे अन्येभ्योपिदृश्यन्तइतिमनिन् नित्वादाद्युदात्तत्वम् ॥ ७ ॥

Word Meaning :—(1). पृथु Prithu, Broad, wide, (2). रजः Rajas, World, mid-air, welkin, (3). द्यां Dyâm, Sky, intermediate region, (4) वि एषि Vi-ēṣi, Thou goest through, thou traversesst. Or वि "through" may govern dyâm sky, in the accusative, (5). अहा Ahâ, Days, (6). अक्तुभिः Aktubhiḥ, with the nights : with (thy) rays, (7). मिमानः Mimânaḥ, Measuring out, creating fashioning, (8). जन्मानि Janmâni, Lives, living creatures, generations, (9). पश्यन् Paśyan, Seeing, giving light, (10). सूर्य Sûrya, O Sun.

Grammatical Notes :—

1. Rajas-prithu. The visarga is changed into स् by VIII. 3. 49.

2. Ahâ, The affix शि is elided by VI. 1. 70.

3. Mimânaḥ. From the Juhotyâdi √ mân 'to measure,' with the affixes sânach and slu, with re-duplication, and the changing अ into इ by VII. 4. 76. The long आ is elided by VI. 1. 189.

4. Janmâni, From the √ janî 'to be born,' with the affix मनिन् Manin III. 2. 75. The accent is governed by the indicatory न VI. 1. 197.

*Translation :—*Traversing sky and wide mid-air' thou metest with thy beams our days,

Sun, seeing all things that have birth. (Griffith).

Mantra :

सुप्त त्वा हरितो रथे वहन्ति देव सूर्य । शोचिष्केशं विचक्षण ॥ ८ ॥

Rig Veda I. 50. 8.

*Pada-pâtha :—*सुप्त । त्वा । हरितः । रथे । वहन्ति । देव । सूर्य । शोचिः । शोचिः । विचक्षणा ॥ ८ ॥

*Sânyana :—*हेसूर्यसर्वस्यद्योतमानविचक्षणसर्वस्यप्रकाशयितः सप्त सप्तसंख्याकाः हरितोश्वाः रसहरणशीलारश्मयोवात्वात्वावहन्तिप्रापयन्ति कीदृशं रथे अवस्थितमतिशेषः तथा-शोचिष्केशं शोचोषितेजांस्येवयस्मिन् केशा इव दृश्यन्ते सतथोक्तः तम् । हरितइत्यादित्याश्वानांसंज्ञा हरितश्चादित्यस्येति निघण्टावुक्तत्वात् ॥ शोचिष्केशं शुचदीप्तौ अर्चिशुचिहुसृपीत्यादिनाइसि-प्रत्ययान्तेऽदात्तः स एव बहुव्रीहौ पूर्वपदप्रकृतिस्वरत्वेन शिष्यते नित्यंसमासेन उत्तरपदस्थस्येति वि-सर्जनीयस्य षत्वम् ॥ ८ ॥

Word Meaning :—(1). सूर्य Sûrya, O Sun; (2). देव Deva, O God, O shining One. (3). विचक्षण Vi-chakṣaṇa, O who sees through, O far-seeing, O who gives light to all. (4). सप्त Sapta, Seven. (5). हरितः Haritaḥ, Bay-coloured horses, rays. (6). त्वा Tvā, Thee, (7). वहन्ति Vahanti, Draw, bear. (8). रथे Rathe, In the chariot, (9). शोचिष्केशं Sochiṣ-keṣam, Flame-haired. Radiant haired.

*Grammatical Notes :—*1. Sochiṣ-keṣam, From the √ śuch 'to shine' with the Uṇâdi affix अशि. (Siddhânta Uṇdai 265.) The accent is on the final इ of sochis. This accent is retained even when compounded with the word 'keṣa' as a Bahuvrihi. The visarga is changed into ष by VIII. 3. 45.

*Translation :—*Seven Bay Steeds harnessed to thy car bear thee, O thou far-seeing One, God, Sûrya, with the radiant hair (Griffith).

Mantra.

अयुक्तं सुप्तशुच्युवः सूर्यो रथस्य नृपत्यः । तामिर्याति स्वयुक्तिभिः ॥ ९ ॥

Rig. Veda I. 50. 9.

*Pada-pâtha :—*अयुक्तं । सुप्त । शुच्युवः । सूर्यः । रथस्य । नृपत्यः । तामिः । याति । स्वयुक्तिभिः ॥ ९ ॥

Sūyana.—सूरः सर्वस्यप्रेरकःसूर्यः शुन्ध्युवः शोधिकाः अश्वस्त्रियः तादृशीः सप्तसप्तसंख्या-
काः अयुक्तस्वरथेयोजितवान् कीदृश्यः रथस्यनपत्यः नपातयिष्यः यामिर्युक्ताभिः रथोयातिनपत-
तितादृशीरित्यर्थः एवंभूताभिस्ताभिरश्वस्त्रीभिः स्वयुक्तिभिः स्वकीययोजनेनरथेसम्बद्धाभिर्या-
ति यज्ञगृहप्रत्यागच्छति अतस्तस्मैहविर्दातव्यमितिवाक्यशेषः ॥ अयुक्त युजिर्योगे स्वरितत्वा-
त्कर्त्रभिप्रायेऽन्नात्मनेपदम् लुङिच्लेःसिच् एकाचइतीट्प्रतिषेधः लिङ्सिचावात्मनेपदेष्वितिसिचः
क्त्वाल्लघूपधगुणाभावः भ्रूलोभ्रलीतिसिचःसकारलोपः चोःकुरितिकुत्वम् । शुन्ध्युवःशुन्ध-
विशुद्धौ यजमनिशुन्धिदसिजनिभ्योयुरितियुप्रत्ययः शसि तन्वादीनां छन्दसिबहुलमुपसंख्या-
नमितिउवडादेशः । सूरः प्रप्रेरणे सुसूधागृधिभ्यःक्रन्नितिक्रन्प्रत्ययः नित्वादाद्युदात्तत्वम् ।
नपत्यः नपातयतीत्यर्थेनपत्नेष्टृत्यादिनाउणादिषुनपत्शब्दस्तृजन्तोनिपातितः ऋन्नेभ्योङीबिति
ङीप् यथादेशेउदात्तयणोहल्पूर्वादितिङीपउदात्तत्वम् सुपांसुपोभवन्तीतिशसोजसादेशः ततोय-
णादेशेउदात्तस्वरितयोर्यणइतिस्वरितत्वम् रेफलोपश्छान्दसः उक्तंच द्वौचापरौवर्णविकारनाशा-
विति । शाखान्तरेतुनपत्यइत्येवपठ्यते । स्वयुक्तिभिः स्वकीयाःसूर्यसम्बन्धिन्यःयुक्तगोयोजना-
नियासां बहुव्रीहौपूर्वपदप्रकृतिस्वरत्वम् ॥ ८ ॥

Word-meaning.—1. सूरः, Sūrah, the impeller of all, the sun. 2. शंध्युवः, Śundhyuvaḥ, the pure, the neat, the wives of the horses, the mares. 3. सप्त, Sapta, the seven. 4. अयुक्त, Ayukta, has yoked. 5. रथस्य; Rathasya, of the chariot. 6. नपत्यः Naptyaḥ, the daughters: the supporters of the chariot. which do not (न) allow the chariot to fall (पत). 7. ताभिः, Tābhiḥ, by them, by these mares. 8. स्वयुक्तिभिः, Sva-yuktibhiḥ, harnessed to his own (chariot). With his own dear team, self-yoked. 9. यति Yāti, He goes.

Grammatical Notes.—1. Ayukta, is the aorist of √yujir 'to yoke'; it is Ātmanepada and the affix is treated as having an indicative क् by I. 2. 11., and so there is no Guṇa of the penultimate short vowel. The स् of सिच् is elided by VIII. 2. 26. The ज् is changed to क् by VIII. 2. 30. 2. Śundhyuvaḥ, is plural of the feminine noun Śundhyū. It is derived from the √śundha 'to be pure.' The Uṇādi affix यु is added by III. 20. The augment Uvaḥ is added by VI. 4. 77. 3. Sūrah from the √sū su 'to impel' with the Uṇādi affix Kran (II. 24.) The word has accent on the first syllable because the affix has an indicative न (VI. 1. 197.) 4. Naptyaḥ; the word Naptrī is formed by the affix Trich. Under Uṇādi II. 96. The feminine affix nīp is added by IV. 1. 5. So we get Naptrī. The affix Nīp is Udātta when it is changed into य before the accusative plural Sas by VI. 1. 174. The affix Sas is replaced by jas by VII. 1. 39. The इ is changed to य which takes Svarit accent by VIII. 2. 4. Thus the accusative plural of the feminine Naptrī is Naptryaḥ. But in the text here the R is elided as a Vedic anomaly. But in the Atharva Veda XIII. 2. 24., the reading is Naptryaḥ. 5. Sva-yuktibhiḥ, is a

Translation.—Sûrya hath yoked the pure bright Seven, the daughters of the car; with these, His own dear team, he goeth forth. (Griffith.)

उदयं तमसस्पृष्टि ज्योतिष्पश्यन्त उत्तरं । द्वेवं देवत्रा सूर्य मगन्म ज्योति-
रुत्तमम् ॥ १० ॥

Pada-pāṭha—उत् । वयं । तमसः । परि । ज्योतिः । पश्यन्तः । उत्ततरं । देवं ।
दवत्रा । सूर्यं । अगन्म । ज्योतिः । उत्ततमम् ॥ १० ॥

Word-meaning.—1. **वयं**, Vayam, we, the sacrificers. 2. **तमसा**, Tamāsas, of the darkness. 3. **परि** Pari, beyond, above. That is “beyond the darkness,” or “after the night.” Or “above the sin;” for the Sun is sinless and destroys the sins of His worshippers, as mentioned in Tait. Sam. V. 1. 8. 6. 4. **ज्योतिः**, Jyotir, Light, the illuminous. 5. **उत्तरं**, Uttaram, the loftier, the Superior. 6. **देवता**, Devatrâ, among the Devas. 7. **देवं**, Devam, the God. 8. **सूर्यं**, Sûryam, the Sun. 9. **पश्यन्तं**, Paśyantah, seeing, praising (with hymns and oblations). 10. **उत्तमं**, Uttamam, the highest, the most excellent. 11. **ज्योतिः**, Jyotir, the light, the form of the Sun. 12. **अगन्म**, Aganma, we have obtained, we have come. 13. **उत्**, Ut, Out of, above.

Grammatical Notes.—1. Tamasas-pari, the Visarga is changed to ष by VIII. 3. 51. 2. Jyotis-pasyantah, the Visarga is changed to ष by VIII. 3. 44. 3. Devatrâ. The affix Trâ is added by V. 4. 56., in the sense of locative. The affix retains its accent. 4. Aganma, is the aorist of the √गम्, gam, by III. 4. 6. And the म is changed to न by VIII. 2. 65. The augment अ is then added, and it has the Udâtta accent; and the

verb Aganma does not become accentless, because it stands at the beginning of a Pāda.

5. Uttamam. It is formed with the Tamap, which having an indicative **ए** would have been accentless, but it being read in the Unchādi class, it has accent of the final by VI. 1. 160.

Translation.—Looking upon the loftier light above the darkness, we have come. To Sūrya, God among the Gods, the light that is most excellent. (Griffith).

Mantra.

उद्यत्रद्य मित्रमह आरोहन्नुत्तरादिवं । हृद्रोगंमम सूर्यहरिमाणं च नाशय ॥ ११ ।

Rig. Veda I. 50. 11.

Pada-pātho.—उत्स्येन् । अद्य । मित्रमहः । आरोहन् । उत्तरां । दिवं । हृद्रोगं । मम । सूर्य । हरिमाणं । च । नाशय ॥ ११ ॥

Sāyana:—हेसूर्यसर्वस्यप्रेरकमित्रमहः सर्वेषामनुकूलदीप्तियुक्त अद्यास्मिन्कालेउद्यन् उदयंगच्छन्नुत्तरां उद्गततरादिवमन्तरिक्षंआरोहन्नुत्तरादिवमन्तरिक्षंमुख्येनप्राप्तुवन् यद्वा दिवमन्तरिक्षं-उत्तरामारोहन्उत्कर्षेणप्राप्तुवन् एवंविधस्त्वममहृद्रोगंहृदयगतंअन्तरंगंहरिमाणंशरीरगतकान्तिहरणशीलं बाह्यरोगं यद्वाशरीरगतंहरिद्वर्णरोगप्राप्तंवैवर्ण्यमित्यर्थः तदुभयमपिनाशय मांस्तो-तारंउभयविधाद्रोगान्मोचयेत्यर्थः ॥ मित्रमहःमित्रमनुकूलमहस्तेजोयस्यासौ आमन्त्रितनिघातः । उत्तरां उदित्यनेनोपसर्गणस्वसंसृष्टधात्वर्थोलङ्यतेतस्मादातिशयनिकस्तरप प्रथमपक्षे अन्तरिक्ष-व्ययघादास्वद्रव्यप्रकर्षप्रतीतेराम् न भवति द्वितीयेत्यारोहणक्रियायाःप्रकर्षोऽगम्यतइतिक्रमेत्तद्व्ययघादास्वद्रव्यप्रकर्षेइत्याम् प्रथमपक्षे शप्तरपोःपित्त्वादनुदात्तत्वेउपसर्गस्वरएवशिष्यते द्विती-येतुआम्प्रत्ययस्यसतिशिष्टत्वात्तत्त्वैवस्वरेप्राप्ते व्यत्ययेनाद्युदात्तत्वं वृषादिर्वाद्रष्टव्यः सहाकृति-गणः । हृद्रोगम वाशोकष्यञ्चरोगेष्वितिहृदयशब्दस्यहृदादेशः । मम युष्मदस्मदोङ्सीत्याद्युदा-त्तत्वं । हरिमाणं हृञ्हरणे जनिहृभ्यामिमनिन्नित्यौणादिकइममिन्प्रत्ययः व्यत्ययेनान्तोदात्तत्वं यद्वा हरिच्छब्दस्यवर्णवाचित्वात् वर्णहृदादिभ्यःव्यञ्चेतिचकारादिमनिन्प्रत्ययः इष्टेमेयः-स्वित्यनुवृत्तौटेरितिटिलोपः ॥ ११ ॥

Word meaning.—1. सूर्य, Sūrya, O Sun, O Impeller of all. 2. मित्रमहः, Mitra-mahas, O rich in friends, O endowed with light, which is friendly to all. 3. अद्य, Adya, to-day. 4. उत्स्यन्, Utayan, rising. 5. उत्तरां, Uttarām, loftier. 6. दिवं, Divam, heaven, sky. 7. आरोहन्, Ârohan, ascending. 8. मम, Mama, my. 9. हृद्रोगं, Hrid-rogam, heart's disease, mental disease. 10. हरिमाणं, Harimāṇam, yellowness, external or bodily disease, which makes the body look yellow. 11. नाशय, Nāśaya, destroy.

Grammatical Notes.—1. Mitra-mahas: means "he whose light (mahas) is friendly (Mitra):" being in the Vocative case, the word has no accent. 2. Uttarām, it is either an adjective qualifying the noun Divam, "loftier heaven," or it is an adverb qualifying the verb Ârohan "Rising more high." In the first case, the affix Am is not added, because it is

used as an adjective, and so rule V. 4. 11. is prohibited. In the second case, *Âm* is added by that rule, because it is used as an adverb. In the first case, when it is taken as an adjective, then the accent is governed by the indicatory **प** of the affixes *Ṭap* and *Tarap*, and so they are accentless. The *Upasarga* *Ut*, therefore, retains its accent: thus the word *Uttarâ* has accent on the first syllable and *Uttarâm* is accusative singular. In the second case, when it is taken as an adverb, the *Âm* of *Uttarâm* is the affix *Âmu* of V. 4. 11., and the accent ought to have fallen on this *Âm*, and the word *Uttarâm* ought have been end-accute. It is however not so; as an anomaly. Or it is considered as a word belonging to the *Vṛisâdi* class of VI. 1. 203. 3. *Hṛid-rogam*, the word *Hṛidaya* is changed to *Hṛid* by VI. 3. 51. 4. *Mama*, has accent on the first syllable by VI. 1. 211. 5. *Harimâṇam*, from the \sqrt{hrin} 'to steal.' It is formed by the *Unâdi* affix *Imanin*, under *Sûtra* IV. 148. It ought to have accent on the first syllable by VI. 1. 197., but it is not so, the accent is on the third syllable. Or it is formed from the word *Harit*, with the affix *imanich* under *Sûtra* V. 1. 123. The final syllable is elided by VI. 4. 155.

Translation.—Rising this day, O rich in friends, ascending to the loftier heaven, *Sûrya*, remove my heart's disease, take from me this my yellow hue. (Griffith).

Mantra.

शुकेषु मे हरिमाणं रोपणाकासु दध्मसि ।

अथोहारिद्रवेषु मे हरिमाणं नि दध्मसि ॥१२॥

Rig. Veda I. 50. 12.

Paḍa-pāṭha.—शुकेषु । मे । हरिमाणं । रोपणाकासु । दध्मसि ।

अथो । इति । हारिद्रवेषु । मे । हरिमाणं । नि । दध्मसि ॥ १२ ॥

Sāyana.—मेमदीयंहरिमाणं शरीरगतिंहरिद्रव्यस्यभावकेषुतादृशवर्णकामयमानेषुपक्षिषु-
तयारोपणाकासुहारिद्रवेषुपक्षिविशेषेषुदध्मसिस्थापयामः अथोअपिचहारिद्रवेषुहरितालद्रुमेषु-
तादृग्वर्णवत्मेमदीयंहरिमाणंनिदध्मसिनिदधीमहि सचहरिमातत्रैवसुखेनास्तांअस्मान्मावा-
पिष्टेत्यर्थः ॥ दध्मसिइदन्तौमसिरितिमसइकारागमः ॥ १२ ॥

Word meaning.—1. मे, Me, my. 2. हरिमाणं, *Harimâṇam*, yellowness. 3. शुकेषु, *Sukeṣu*, in the parrots. 4. रोपणाकासु, *Ropanâkasu*, in the bird called *ropanaka* or *śārikā*, in the starlings. 5. दध्मसि, *Dadhmasi*, let us place, let us give. 6. अथो, *Atho*, also. 7. हरिद्रवेषु, *Hâridraveṣu*, in the trees called *haritala*, in yellow birds. 8. नि-दध्मसि, *Ni-dadhmasi*, let us place, let us transfer.

Grammatical Notes.—1. *Dadhmasi*, first person plural. The classical form would be *Dadhimahi*. The **इ** is added to the affix **मस्** by VII. 1. 46.

Translation.—To parrots and to starlings let us give away my yellowness, Or this yellowness let us transfer to *Haritala* trees.

Mantra.

उदगादय मादित्यो विरवेन सहसा सह । द्विषंतं मह्यं रन्धयन्मो
अहं द्विषते रधम् ॥ १३ ॥

Rig Veda I. 50. 13.

Pada-pâtha.—उत् । अगात् । अयं । आदित्यः । विरवेन । सहसा । सह ।
द्विषंतं । मह्यं । रन्धयन् । मोइति अहं । द्विषते । रधं ॥ १३ ॥

Sâyaṇa.—अयंपुरोवर्तीआदित्यःअदितेःपुत्रःसूर्यःविरवेनसः सासर्वेष्वबलेनसहउदगात्-
उदयंप्राप्तवान् किंहुर्वन्मह्यद्विषन्तंह्यन्धयन्समोपद्रवकारिणरोगहिंसन् अपिचअहंद्विषतेअ-
निष्टकारिणरोगायमोरंधंमेवहिंसांरन्धयेति सूर्य एवअस्मदनिष्टकारिणरोगंविनाशयदित्यर्थः ॥
आगात्पतेर्लुङिद्योगालुङोतिगादेशः ॥ अदित्येति सिचोलुक् । आदित्यः दित्यदित्यादित्येत्यापत्या-
र्थेप्राग्दीन्यतीयोप्यप्रत्ययः । रन्धयरन्धहिंसासंराध्योः ण्यन्ताद्धटःशतृ रधिजभोरचीतिधा-
धातोर्नुमागमः । मो मा उ निपातद्वयसंदायोमैवेत्यस्यार्थे ओदितिप्रगृह्यत्वेपुनरुपपत्ति-
प्रकृतिभावः । द्विषते शतुरनुमइव विभक्तेरुदात्तत्वम् । रधम् रधेर्लुङिपुषादित्दात् च्लोरुदादेशः-
रधिजभोरचीतिधातोर्नुम् अनिदितामित्यनुषङ्गोपः नमाङ्योगे इत्यङ्गभोगोवः ॥ १३ ॥

Word meaning.—1. अयं, Ayam, this, in front of us. 2. आदित्यः, Âdityah, Sûrya, the son of Aditi. 3. विरवेन, Viśvena, with all. 4. सहसा Sahasâ, with power. 5. सह, Saha, with. 6. उदगात्, Ud-agât, has arisen. 7. मह्यं, Mahyam, my. 8. द्विषंतं, Dviṣantam, enemy, the hater. 9. रन्धयन्, Randhayan, obstructing, injuring, warding off. 10. मो, Mo, it is a compound particle made up of मा + उ meaning "Not at all." 11. अहं, Aham, I. 12. द्विषते, Dviṣate, towards the hater, towards my enemy. 13. रधं Radham, I injure.

Grammatical Notes.—1. Agât, is from the √in 'to go' of the Adâdi class. In the aorist gâ is substituted for √इ by II. 4. 45. The Sic is elided by II. 4. 77. 2. Adityah, is formed by the affix Nya added to the word Aditi under VI. 1. 85. 3. Randhayan, from the √रध, radh 'to injure.' The form is of the Causative present participle. The augment num is added by VII. 1. 61. 4. Mo, is a compound of मा + उ. The O of Mo is not changed by Sandhi before Aham, because it is treated as a pragrahya by I. 1. 15. read with VI. 1. 125. 5. Dviṣate, the accent is on the case-affix by VI. 1. 173, in the present participle. 6. Radham, is the first person singular aorist of radh. The न is added to the root by VII. 1. 61., but it is again elided by VI. 4. 24. The augment अ of the aorist is not added after the negative particle Mâ by VI. 4. 74.

Translation.—With all his conquering vigour this Âditya hath gone up on high Giving my foe into mine hand ; let me not be my foe-man's prey. (Griffith.)

Or

This son of Infinity has arisen with all his might, destroying all who bear hatred towards me : but let me not injure those who hate me.

NOTE—The second translation is according to Śaṅkara, who holds that the Sun is asked to destroy all those diseases which injure a man. The verse, however, plainly means to affirm :—"O God judge Thou my enemies, let me not judge them." It leaves the punishment of one's enemies to God. These last three verses are meant as a special prayer to God to cure all illness.

Mantra.

गौरीभिमाय सलिलानि तक्षत्येकपदी द्विपदी सा चतुष्पदी ।
अष्टापदी नवपदी बभूवुषी सहस्राक्षरा परमे व्योमन् ॥ ४१ ॥

Rig Veda I. 164. 41.

Pada-pâṭha—गौरीः । मिमाय । सलिलानि । तक्षती । एकपदी । द्विपदी ।
सा । चतुष्पदी । अष्टापदी । नवपदी । बभूवुषी । सहस्राक्षरा । परमे । विद्योमन् ॥
४१ ॥

Śaṅkara :—गौरीः गरुडशीलामाध्यमिकावाक् सुलोपाभावश्छान्दसः मिमायशब्दयति
किं कुर्वती सलिलानि वृष्ट्युक्तानि तक्षती संपादयित्री एकपदी एकपादोपेता एकाधिष्ठानामधे-
वर्तमाना गमनसाधनेन वायुना एकपदीवा द्विपदी मेघान्तरिक्षाख्ये द्व्यधिष्ठाना आदित्योवा
द्वितीयः तथा सा चतुष्पदी पादचतुष्टयोपेता दिक्चतुष्टयाधिष्ठाना अथाष्टापदी अवान्तरदिग-
पेक्षयाष्टपादोपेता अष्टाधिष्ठाना नवपदी उपरिदिगपेक्षयासूर्येणवा नवदिगधिष्ठाना बभूवुषी एवं-
भूता भवतेश्छान्दसः कसुः ततोऽङ्गीपिवसोः संप्रसारणं किमनयापरिगणनया सहस्राक्षरा अपरि-
मितवचनोऽयं अपरिमितव्याप्तिरुक्ता बहुव्यापनशीलोदकवतीत्यर्थः कुत्रेति तदुच्यते—परमे-
व्योमन् उदकादष्टोदकैरेवेत्यादि केचिदेवमाहुः गौरीः गरुडशीलाशब्दप्रत्ययान्तावाक्
मिमाय भिमतिः प्रतिष्ठार्थे धातुः प्रतिष्ठितानि घटादिद्रव्याणि तक्षती तत्तद्वाचकत्वेन निष्पादयन्ती
एकपदी अव्याकृतत्वेनैकप्रतिष्ठाना एकरूपावा प्रणवात्मना द्व्युक्तिभेदेन पादद्वयवती
चतुष्पदी नामाख्यातोपसर्गनिपातभेदेन । अष्टापदी आमन्त्रितसहिताष्टविभक्तिभेदेनाष्टापदी
नवपदी बभूवुषी सप्तपदी अथवा सनाभिकेयूरः कण्ठादीषु नवसुपदेषु भवन्ती
पञ्चद्व्युक्तिविधा भिव्यक्तिमुपेयुषी परमेव्योमन् उत्कृष्टहृदयाकाशे मूलाधारेवासहस्राक्षरा अनेका-
क्षरेण व्याप्ता अनेकध्वनिप्रकाराभवतीत्यर्थः । अयं मन्त्रः आचार्येणैव व्याख्यातः—गौरी
भिमाय सलिलानि तक्षती कुर्वत्येकपदी मध्यमेन द्विपदी मध्यमेन चादित्येन चतुष्पदी दिग्भिरष्टापदी
दिग्भिश्चावान्त रदिग्भिश्च नवपदी दिग्भिश्चावान्तरदिग्भिश्चादित्येन सहस्राक्षरा बहुदृक्पाद-
रमेव्यवने इति ॥ ४१ ॥

Word-meaning—1. गौरीः, Gaurī, (The white, the Mādhyamika vāk). The buffalo, the voice of heaven or thunder is called Vāk and is represented as a buffalo. 2. मिमाय, Mimāya, Lowed, has made noise. 3. सलिलानि, salilāni, waters, rain waters. 4. तक्षती, Takṣatī, the accomplisher of all, the fashioner. 5. एकपदी, Eka-padī, one-footed, as sounding from the cloud and moved by the wind : thus having only one foot, as it were.

Rig Veda VII. 89. 4.

Sâyana:—अपां समुद्राणां मुदकानां मध्ये तस्थिवांसं स्थितवतमपि जरितारं तव स्तोतारं मां वृष्णा पिपासा अविदत् प्राप्तवती । लवणोत्कटस्य समुद्रजलस्य पानानर्हत्वात् । अतस्तादृशं मां मृतं सुखय ॥

Word meaning.—अपाम्, Apâm, of waters; मध्ये, Madhye, in the midst of; तस्थिवांसम्, Tasthi-vâmsam, staying, stood; वृष्णा, Trīṣṇā, thirst; अविदत्, Avidat, found; जरितारम्, Jaritâram, worshipper.

Translation.—Thirst found thy worshipper, as he stood in the midst of waters; have mercy, O Lord have Mercy. (Paterson).

Note.—Thirst: avarice. In the midst of water-floods: when surrounded by abundant wealth. According to the Commentator, the allusion is to Vasiṣṭha's sea-voyage; or perhaps the perpetual thirst of dropsy may be intended.—(Griffith)

Mantra.

यत्किं चेदं वरुण देव्ये जनेऽभिद्रोहं मनुष्यांश्चरामसि ।

अचिन्ती यत्तव धर्मा युयोपिम मा नस्तस्मा देनसो देव रीरिषः ॥ ५ ॥

Rig Veda VII. 89-5.

Sâyana:—देवसुवां हविःषु वारुणस्य हविषः यत्किं चेदमिति याज्या । सूत्रितं च । यत्किं चेदं च देव्ये जन उपते स्तोमान्पशुपा इवाकरमिति द्वे इति ॥

हे वरुण देव्ये देवसमूहरूपे जने यदिदं किंचन अभिद्रोहं अपकारजातं मनुष्या वयं चरामसि चरामः निर्वर्तयामः तथा अचिन्ती अचिन्त्या अज्ञानेन तव त्वदीयं यद्धर्म धारकं कर्म युयोपिम वयं विमोहितवन्तः हे देव तस्मादेनसः पापात् नोऽस्मान् मा रीरिषः मा हिंसीः ॥

Word meaning.—वरुण, Varuṇa, O Varuṇa; देव्ये, Daivye, regarding the (hosts of) devas; जने, Janē, regarding the people; यत्, Yat, what; इदम्, Idam, this; किं, Kim, what; च, Cha, and; अभिद्रोहम्, Abhi-droham, offence, evil; मनुष्याः, Manuṣyāḥ, men; चरामसि, Charâmasi, we commit; अचिन्ती, Achitti, through thoughtlessness; यत्, Yat, what; तव, Tava, thy; धर्म, Dharma, law, command; युयोपिम, Yuyopima, violate; मा, Mā, not; नः, Naḥ, us; तस्मात्, Tasmât, for that; एनासः, Enasaḥ, sin. देवः, Deva, O God. रीरिषः Rīriṣaḥ, Punish.

Translation.—Whatever be the evil, O Varuṇa, we men do against the folk of the gods, however in thoughtlessness we transgress Thy laws—do not, O God, punish us for that sin.—(Peterson).

The end

